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Living Church

VOL. XXXV. MILWAUKEE, WISCONSIN.—AUGUST 4, 1906. NO. 14

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This Time, Instead

of telling you about the conscientious work we do in the way of Celtic Crosses for Churchyards and family burial lots, we will offer you an interesting

News Item.

A Celtic Cross was recently erected at the grave of John Ruskin, but instead of the carvings being all of the strictly Celtic forms, various panels were sculptured to indicate his life and work.

One panel was a figure with a lyre, representing the poetry of architecture.

Another, an artist sketching among the pines of the Alps, with Mount Blanc in the distance, typifies his love for the sublime mountains.

Another, the Lion of St. Mark's.

Another, the candlestick of the tabernacle, representing the "Seven Lamps of Architecture."

Another, the wild rose, robin, squirrel, and kingfisher, symbolizing his love for natural history.

Another, Sesame and Lilies. On the front of the cross, the globe, symbolizing "The Sun of Righteousness."

What a contrast with the meaningless blocks of stone in our cemeteries, utterly devoid of symbols. We are not all Ruskins and so cannot properly have this wreath of symbolism, but we are all Christians, and every monument should show the Christian symbol in one form or another.

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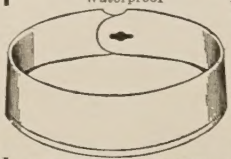

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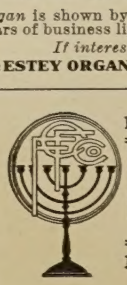

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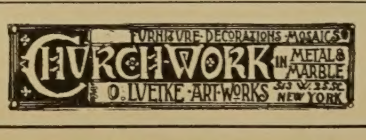

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We believe in play—in vacations—in trips into the country. We regret that all cannot have more of these things. The healthy people we see in the fall, after a good vacation, are types of the man as God made him. The sickly people we meet through the winter are the outcome of the unhealthy conditions man has created in his mad race for wealth. Health is God's gift, and we should indeed seek it—but not by forgetting the Giver.

The green fields, sparkling rivers, and bounding ocean are, indeed, sacraments, for they are outward signs of God's love and should lead us to Him, but they are not substitutes for the Sacraments of the Gospel. We say to you, use these things—use them to the full, but sanctify them by first approaching God's altar. Go to them with your Christian duty done, not neglected, and they will bring you a blessing.

Your trips here and there mean expense—legitimate and proper expense, too—but pay for them yourself, out of your own pocket, not out of the Church's. Before you go away pay your pledge to cover the period of your absence. Then go with a clear conscience.

Avoid the Godless "Summer Conscience" by adopting these rules:

1—Be present in church at least once every Sunday—at your own church if you are in town, in the nearest church if you are in the country.

2—Make your usual contribution. If you leave town, pay it in advance, to cover the period of your absence.

Please bear in mind that much of our energy in the winter is expended in trying to meet the deficit created by the people with a "Summer Conscience" who have made the Church pay for their previous summer outings.—*Rev. Chas. Mockridge.*

LET US lie beneath God's hand, for though heavy upon us, it is strong beneath us, too. We are in His hands. His will be our will. If we yield ourselves to His tender care, we shall find that in our ceasing to struggle come repose and peace. His hand cannot hurt us if we rest therein. There we are safe, none can pluck us thence.

What happiness is it to attain to the perfect knowledge that we are in the hands of a compassionate Father, who cares for our every want, and supplies it too, only in the way His unerring wisdom *knows* to be best.

We have the consolation that whom He loveth He chasteneth, and that "all things work together for good to them that love God." So that all His merciful visitations may be turned to our soul's health, and are so intended by Him. "He giveth songs in the night," and lifteth up the soul above the narrow world to lofty communings with Himself, "the God of all consolation."—*Rev. R. Suckling.*

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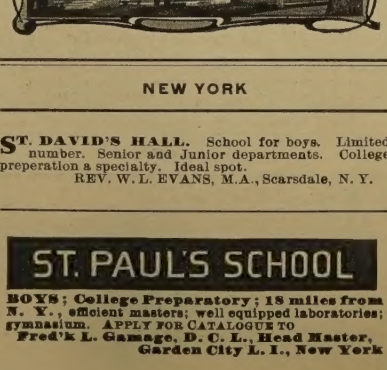

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The Living Church

VOL. XXXV. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 4, 1906. NO. 14

EDITORIALS AND COMMENTS

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: 23 Union Square.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, $2.50 per year in advance. To the clergy, $2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

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WHETHER consciously or unconsciously, every human being that breathes, according as he moves his will upwards or downwards, elevates or hinders his fellows.—*Bishop Brent.*

TRANSFIGURED.

FEW events in the earthly life of our Lord Jesus Christ are richer in beauty and suggestion than that manifestation of His glory known as the Transfiguration. Yet such, in truth, the radiance of its grandeur, illumining and revealing the glorious majesty of our Lord Himself, that even as the eye-witnesses who gazed upon the scene, we are too much dazzled wholly to grasp its full significance as relating to man.

At first glance we are prone to think that this at least is one event in the great Life of self-effacement, bearing absolutely on His own divine Personality alone. Closer thought brings the conviction that, as every other, it has its message and its meaning, yes, even participation for the world's humanity the uplifting and perfecting of which was His supreme mission.

The conviction invests the event already sublimely impressive with new value and interest; for looking thus upon the Form glorified and resplendent, luminous on the dark background of night, majestically poised between heaven and earth, behold, slowly dawns upon our awakening comprehension not the transfiguration of the Son of God alone, but humanity, long obscured and rifled of its glory, uplifted and glorified in Him in whom it is anew embodied.

Behold, then, the vision unfolding to dazed and but half awakened eyes the glory to which humanity may aspire, the glory which indeed it shall attain when this mortality shall have put on immortality and enter that sphere wherein forever dwell the purified souls once treading earth's pathways. This the glorious destiny, the fulfilment of human nature perfected in Him in whom it finds renewed, restored, its birthright as the sons of God.

Yet is there a nearer, more presently uplifting view. Was it not while Jesus, the Son of Man, yet trod the rugged paths of earth's daily round that was manifested in Him this glory indwelling and inherent, though veiled till now in the garb of flesh; and scarce has its radiance faded, ebbing again to the pale light of earth, than once again the stern claims of earth's sphere are resumed. Have we not here the great lesson of the Transfiguration? Not till the putting on of its immortality must the soul await bright foretastes and manifestations of the glory which is its heritage. Even amid life's mundane cares, its duties manifold, may that glory shine forth, transfiguring the soul heretofore known only in its earth-stained garb, but now vested in garments "white and glistering, such as no fuller on earth can whiten," dazzling the wondering gaze of earth-born eyes.

This the majesty, the radiance revealed, awaiting them unto whom power hath been given to become the sons of God, members of Him in whom earth's way-worn, sin-impaired human nature embodied is for evermore uplifted, and in very truth transfigured; He who from the Father having received honor and glory, hears amid its effulgence the voice declaring: "This is My beloved Son, in whom I am well pleased." L. L. R.

WE ARE MEANT to mount, both the mountain of the Transfiguration and the mount of Calvary—we are meant to have something of the taste of the glory as well as a great deal of the readiness for shame and suffering. It is so easy to appreciate glory; it is so easy to be depressed by suffering; it is so easy to be worldly, and to forget both in the days that are smooth with us. The task which the Transfiguration lays upon us is to combine both. It is to realize the glory of Jesus, to expect all, and more than all, that glory would suggest, and then steadily to press forward on the path of deliberate self-denial and following of the Name of Christ, that the Spirit of glory and of God may rest upon us as it will when we are suffering something for the Name of Christ.—*Bishop Gore.*

FOUNDATIONS OF FAITH.

IT has been well said that intellectual error can be overthrown only by showing its falsity; never by force.

It should be remembered that when a clergyman is placed under discipline for false teaching, it is with no thought that his error is thereby answered. He is silenced for the protection of the Church and the people over whom he is placed; he is disciplined, not for his intellectual error, but for his sin in the violation of his oath. After all, his error yet remains unanswered. The silencing and the discipline of the man have in no sense overthrown whatever was false in his teaching.

Whenever an incident such as the trial of Dr. Crapsey arises, the immediate issue is whether or not the defendant is teaching the doctrine of the Church, as he has covenanted to do, and no issue as to the abstract truth or falsity of that teaching can be considered by the ecclesiastical court. Ultimately, however, the issue raised by the subject matter of the defendant's teaching must be met; not by the Church, which never argues, but by scholars who are competent to defend the Church's faith.

Happily, in the issues raised by Dr. Crapsey and others like him, there is an abundance of literature in which the Church's faith is vindicated. The Virgin Birth and the Resurrection are but phases of the mystery of the Incarnation; the Incarnation necessarily pre-supposes the deity of Jesus Christ. The Incarnation does not mean that one man became God, but that God became man.

There are persons who maintain that they believe in the Incarnation but who deny the Virgin Birth or hold that the question is of little importance. There are even those who say they believe in the Incarnation but not in the deity of our Lord. These fail to realize what the Incarnation means. So far as the human mind can conceive, there could be no Incarnation by natural generation without a stultification of Almighty God in the breaking of an immutable natural law.

A miracle involves no such stultification. It implies an act performed by means of some law not discovered by man; not the violation of a law already discovered.

Now one law that is so positively known to man as to be beyond the realm of speculation, is that the offspring of human parents is invariably a human child. They could not give birth to that which was more nor less than human. What the parents are, that, in kind, the child must be; neither more nor less.

Nor is the certainty of this rule weakened by the hypothesis of the gradual development of species through evolution. Such an evolution is only thinkable as accomplished through long æons of time. Because the human body may conceivably have been "evolved" through lower species of life, it does not follow, even allowing for the doctrine of possible reversion to type, that the offspring of a given human couple may possibly be something less than human, reproducing a hypothetical brute ancestor of thousands of generations gone by.

But if it be true that human parents cannot give birth to a "missing link" or to anything less than human, notwithstanding the undoubted tendency of all species toward reversion to type, it is even less unthinkable that human parents can produce that which is more than human. Could the natural offspring of male and female mice be, or in one generation develop into, a horse? Could cattle give birth to a human child? Not more certain is it that human parents cannot, by natural generation, give birth to a god.

Why, the hypothesis that a God-Man was the natural offspring of human parents, implies such a reversal of natural law as cannot be accounted for by the most stupendous miracle. It implies that natural law was directly violated; that species failed to reproduce its own species. It involves one in such tremendous difficulties that it is, in effect, unthinkable. How then can men pretending to any acquaintance with natural law as made known through the science of biology, pretend to reconcile the existence of a true God-Man on earth, with a natural generation of human parents? To assert that God became man by natural generation of human father and mother, is to insult the human intelligence. In the light of the gospel record, it is also to brand Him with the shame of illegitimacy, and His mother—whom all generations shall call blessed among women—with the most revolting crime against her own womanhood. Is not this hypothesis, albeit that it is preached by men calling themselves Christians, even by ordained Christian priests, the very refinement of diabolic blasphemy? Are we not merciful to such professing Christians as deny the Virgin Birth, then, when we charitably call them false logicians?

Let no one, then, be misled into supposing that men may rightly be called scholars who commit the intellectual vagary of asserting the deity of our Lord while also maintaining that He was the son of human parents, born by natural generation. Let no one assume that the Christian position is to-day challenged by a ripe scholarship. Such is not the fact.

The Unitarian hypothesis that Jesus Christ was only man, having had no prior existence in the Blessed Trinity, born of human parents, dying as men die, is far more logical than is this weak surrender of the doctrine of the Virgin Birth while trying to retain the divinity of Christ. The one hinges on the other. Both must stand together or fall together. Jesus Christ is God of God . . . conceived by the Holy Ghost, born of the Virgin Mary, or He was a mere human teacher, born out of wedlock, utterly untrustworthy when He essayed to speak of Himself, long since dead, the author of one of the most mistaken religious cults that ever arose upon earth.

WE HAVE SAID that there is an abundance of literature dealing with problems relating to the Incarnation, including the Virgin Birth as the divinely chosen method of its operation. Obviously, to be thorough, these must take the form of extended volumes, in which antagonistic views are carefully weighed and objections fully met. Those who are interested will find works by Sanday, Illingworth, Moberly, Ramsay, Bishop Hall (of Vermont), and other Anglican scholars and will, we believe, find these very helpful in defense of the Church position—which, we maintain, is also the scholarly position. Nor have the older and standard works such as Liddon's *Divinity of our Lord* and Wilberforce *On the Incarnation* been weakened by more recent criticism.

And in the small compass of a pamphlet of eighteen pages there has recently been published a very satisfactory popular exposition of the subject, by the Bishop of Albany, bearing the title, *A Reassurance*. This pamphlet consists first of a Pastoral and two papers originally printed in the *Diocese of Albany* in reply to the "Declaration" of Broad Churchmen that was set forth last winter, and second, of a very thoughtful paper on "The Witness of the New Testament Scriptures and the Book of Common Prayer." All of these papers bear directly upon this present issue; and while of necessity they do not review at length the antagonistic literature upon the subject, they yet show in positive language the intellectual credibility of the Church's teaching. They satisfactorily defend that teaching in general against the assumption of some, that modern learning has weakened the foundations of the Church's faith. The present controversy over the Virgin Birth is shown to have been "made in Germany" some fifteen years ago, and to have been well threshed over in that country before its echoes had hardly been heard in England and America. Those among us, therefore, who are in mental difficulties over these subjects, need only look across the water to Germany to see how largely the attack has there subsided, simply because the issues—immediately growing out of the publication of the Sinai Syriac manuscript in 1892—have been met and answered. Bishop Doane also shows how cumulative is the teaching of the Church in Bible and Prayer Book on the subject of the Virgin Birth, and how impossible therefore for any priest to controvert it without setting aside, not two or three isolated passages, but the whole theological system of the Church.

Let no one, therefore, be misled on the score of attacks on the Christian faith made in the name of scholarship. Nothing has been written that has not been satisfactorily answered. Issues have been successfully met. If men are still unable to vindicate in their own minds the truth of the Church's teaching concerning the Incarnation in all its phases, it is not because of their weightier scholarship; it is because of their intellectual or scholarly deficiencies.

The Crapseys of the Church are not her scholars.

THE VIRGIN BIRTH.*

A GOOD deal has recently been said about the Virgin Birth of our Lord, emphasizing it as an integral part of the deposit of faith, and showing how the Incarnation depends on its truth as a physical fact, and how the so-called "spiritual interpretation" of it is purely imaginary, a make-shift to get rid of the supernatural element. But no attempt seems to have been made to reply directly to the statements included in the

* This article was written before the publication of the Convention address of the Bishop of Vermont, in which allusion is made to the same idea.

presentment of the accused at the recent trial in Batavia, Western New York, to the effect that the Virgin Birth was a thing "unknown to our Lord's Mother, and unknown to Himself."

These statements are similar to multitudes of others made by the critics, founded on what is called "the argument from silence," only they are far more presumptuous than most of them. The Gospels do not state in so many words that either Christ or His Mother made mention of the fact that He was conceived by the Holy Ghost, consequently, it is argued, they knew nothing of it.

Dr. Sanday has shown, in his treatise on the Fourth Gospel, how untrustworthy the argument from silence frequently is, and to many minds it is usually far from convincing. To say that an ancient writer knew nothing of a certain person or thing in his own day, or in days previous to his own, simply because he made no reference to such person or event in his work, is a statement that depends entirely upon circumstances for its likelihood. Under certain conditions it may appeal to one's reason as correct; but in a large number of cases as used by the critics the argument seems to represent their own prepossessions, rather than the probable facts of the case.

And in the special matter of the Virgin Birth, to say that neither the Blessed Virgin, nor our Lord Himself, knew of it, because they are not reported as having talked about it, is to show a singular lack of appreciation of the circumstances involved.

Is it likely that Mary would have talked about the Angel's announcement to her? Doubtless she whispered it to St. Elizabeth, when she visited her in her quiet retreat among the mountains of Judea; but it is plain that Joseph never heard of it till it became necessary to tell him, and then he required an angel's visit to prevent his "putting her away privily," just man that he was, and not wishing to "make her a public example." And as for talking about it to other people, whether by Joseph, or Mary, or Christ, it needs but a moment's thought to see that it would have done infinite harm, until the time came that the divinity of our Lord was fully established in the understanding of His disciples. And evidently it was not till after the Resurrection, not indeed until the Holy Ghost had come to enlighten their minds and to teach them the things concerning Christ which they were "not able to bear" while He was with them, that their faith in Him as God was finally assured. In our familiarity with the subject we forget what a tremendously difficult thing it was for Jews to grasp the idea of God made man. The words of the high priest, "Ye have heard the blasphemy," show plainly how they were disposed to regard such a claim. Mary herself did not know the full significance of it at first, though she knew well the fact of her Son's Virgin Birth. The unbelieving critics use it as an argument against that fact, that Mary did not comprehend His saying at twelve years of age in the temple, "Wist ye not that I must be about My Father's business?" whereas the truth is that she had not yet begun to comprehend the mighty and strange fact of the Incarnation, in the accomplishment of which she had borne so important a part. Neither did the Apostles understand, while He was with them in the flesh, who He really was. Surely they never could have deserted Him at His crucifixion if they had—they could never have doubted that "it was He that should redeem Israel," if they had grasped the idea of His Divine Nature, as they did after the Resurrection and the Holy Spirit had impressed it upon their minds. Before that, therefore, the announcement of the Virgin Birth to people generally would only have excited their derision. After that it came in as another proof, to His loving disciples at least, of the Incarnation, and was manifestly regarded by them as a congruous and necessary fact.

In view of all this, then, it seems absurd to say that neither our Lord, nor His mother, knew anything of the supernatural Birth, because they did not go around talking about it. It was their secret so long as He was here in the flesh, and people do not tell their secret confidences until the fulness of the time has come for them to be disclosed.

Charles Tyler Olmsted.

ANSWERS TO CORRESPONDENTS.

B. G. B.—Women should enter church with head covered, as a mark of reverence and in obedience to the Pauline instructions. In case of absolute refusal to do so, the case had better be referred to the Bishop for determination.

Query.—The consecration was fully reported, but we are unable now to supply any copies of The Living Church containing it.

THY HOUSEHOLD.

By Clara Marshall.

'TIS like a little heaven below." So the optimistic old hymn-writer describes our hours spent in worshipping together. And then, like a serpent invading this restored Eden, here comes a modern cynic with the statement that "the Christianity of a certain class of respectable people begins when they open their Prayer Books at eleven o'clock Sunday morning, and ends when they close them again at one o'clock Sunday afternoon. Nothing so astonishes and insults Christians of this sort as reminding them of their Christianity on a week-day."

Surely, all Church members should agree that it is their duty to themselves to prove by their way of life during the whole seven days of the week that, as far as they are concerned, such an assertion is as false as the original lie, the lie that ruined our first parents. True it is that, Sunday after Sunday, prayers go up that God's household here below may have assistance from above. Man's frailty is as much to be deplored now as in Adam's time; but, for all that, the sons and daughters of Adam should not forget that it is the sermons found in the daily lives of repentant sinners that are most carefully read by those outside the household of faith.

Hours spent in church make but a small part of the lives of the most devout worshippers, and so long as those who profess and call themselves Christians conduct themselves there with due reverence—the "softer sex" refraining from the attempt to outvie their neighbors in the matter of Sunday attire, the scoffer in the sanctuary finds there no mark for his shafts of satire. Dickens' description of Mrs. Sprodgkin at church is not an attack on that good lady's want of consistency: it is only a hit at uncontrolled elocution.

"Mrs. Sprodgkin was a widow, distinguished for applying to herself the various lamentations of David, complaining in a personally injured manner that her enemies were digging pitfalls for her and breaking her with rods of iron—speaking, indeed, as though she were lodging a complaint on oath, and applying for a warrant before a magistrate."

Over-devoutness never yet provoked anything harsher than a smile. It is the divorce of Sunday religion from week-day principle that sets censorious tongues a-wagging. When Mesdames A— and B—, who repeat slanderous stories about each other's people (and all because of an unpleasantness brought about by the former's cook being seduced by the latter with a promise of higher wages), are seen kneeling side by side at the Communion rail; when two energetic vestrymen, who never have a good word for each other during the week, because (as a slangy critic puts it), "they both want to boss the church," unite on Sunday in singing—

"Blest be the tie that binds
Our hearts in Christian love,"

no wonder that outsiders exclaim with the old heathen: "How these Christians hate one another!"

Perhaps it is those described by St. Paul as the "weaker vessels" who seem seldomest to reflect that, no matter how much zeal may be thrown into what is known as Church work, it cannot offset the lack of charity. What avail is it if self-devoted women, in getting up church festivals,

"Bake a thousand angel cakes,
And freeze a ton of cream,"

if they have not among themselves sufficient charity to enable them to repudiate the charge of "sisterly hate," brought against them by those who have never entered the communion of the Church?

"In the imputation of things evil, and putting the worst construction on things innocent, a certain type of good people may be said to surpass all others."

So asserts a modern philosopher, whose statement remains to be contradicted by the united endeavor of good people of all types. Charity of the kind glorified by the Apostle is usually alluded to as a mantle—it would be better, one might think, were it a tent covering God's household, the Church; a tent under the shelter of which might really be found "a little heaven below."

He who wrongs his fellow-man, sins against God our Father. —*Joseph B. Dunn.*

Christian character is the only force which a man can both leave behind him and take with him when he comes to die.—*Bishop Brent.*

THE ROYAL COMMISSION REPORT

It is the One Subject of Discussion Throughout England

ANOTHER GREAT MEETING AGAINST THE BIRRELL BILL

The Living Church News Bureau
London, July 17, 1906

AMONG a number of manuals of devotion specifically noticed in the report of the Royal Commission as being, in the opinion of the commissioners, of an objectionable kind, is *Catholic Prayers for Church of England People,* by the Rev. A. H. Stanton, senior assistant curate of St. Alban's, Holborn, and in regard to which the commissioners say: "We have difficulty in understanding how, for example, the author of *Catholic Prayers for Church of England People*—described by the present Bishop of London as 'a thoroughly disloyal work'—has been allowed to hold a license in the diocese of London under successive Bishops, without being required to withdraw the book from circulation; especially as that book contains, together with other matter described in our report, the actual services for the use of which Bishop Ingram took proceedings that brought about the resignation of the Rev. H. M. M. Evans." Now, this is what the Rev. Mr. Stanton said on Sunday week about the report of the Commission, the subject of his sermon being our Lord's teaching by way of negatives:

"And, my brethren, I should like to say at the outset, that this week I am very glad of negatives, for I have been worried out of my life to make some pronouncement on the Royal Commission on Ritual. Well, first of all, I am no prophet in the Israel of the Establishment; I am only a curate. And, secondly, I do not think I care much about it one way or the other. And so, to all who tried to get something out of me to put in the papers, I said, 'No.' But to you, this morning, I will make a positive statement. Does it not occur to all of you, this day, how very trivial seems to be this controversy about the actions of divine worship, compared with the great issue at hand, while there is the enemy knocking at the gates —that of destructive criticism? That is something to be interested about. For they have taken away the Old Testament, and they want to demolish the New. They tell us that the Gospel of John was never written by John; and as for the Synoptic Gospels, there is very little left of them. And, if they are right, we are all lost—Protestants and Catholics. And the Catholic priest had better take down his altar, and put off his chasuble; and the Protestant minister had better take down his pulpit and tear off his gown."

Perhaps it may be well to give here some comments on the report of the Commission, from various organs of the press, representing the main different sections into which the Catholic Church in this country is unhappily divided. The *Record* (leading organ of the Protestant party), in asking what will come of the report as to large measures of "reform" needing Parliamentary support, replies that it is not easy to feel any confidence:

"The times and the men are out of sympathy with such movements. The Church is engrossed in another conflict. Yet another peril hangs over us in the attack on the Church in Wales. The circumstances of the Church need more union. Can it be thought that an attempt to legalize a rubric admitting, for example, the vestments, will conduce to greater peace? On the other hand, it may be urged that something must be done. No doubt that is so. Let the something be a bolder endeavor to establish order on the present basis of affairs; and let the larger efforts come later. The report, indeed, is heroic. But let us be frank: the recommendations do not imply Church reform, but a revolution. We are ready for reform; but will the Church pass through a revolution and emerge still in unity with the State?"

The *Guardian,* representing the Moderate party, naturally welcomes the report. As to the likelihood that what has been done will be followed by practical results, it says:

"The Commissioners earnestly insist that it must be all or nothing—the whole of their prescription must be accepted if any good is to come of it. But what probability is there that this will be? Will the State permit the Church to be sufficiently free, and, if it were so, would Churchmen be able to come to the necessary understanding among themselves? We shall, no doubt, be told that the precedent of 1883 is discouraging. Then almost nothing was done because, although the convocations received their 'Letters of Business,' they could not agree to a line of common action. We can but express the hope, and, indeed the conviction that the times are now more ripe, that the experience of combined sittings has made it far easier for the convocations to work together; that the laity can now more readily and more effectively bear their part in the discussions; and that the recently acquired sense of the real oneness of the English Church, when brought face to face with a serious situation, may not prove to have been a merely transitory gain. We are fully alive to the difficulties that must remain even after the Church is agreed, but we are confident that, if Churchmen will do their duty in an unworldly and religious spirit, obstacles that now appear to threaten will not be found to be insuperable."

The *Church Times,* after pointing out the purely secular nature of the Commission, says that the commissioners have, no doubt, borne in mind their limitations; their report proves it. But a further limitation is involved:

"They have to deal with various matters in regard to which the law has been defined by the wearer of the Crown in Person, on the advice of the Judicial Committee of the Privy Council. Our readers are aware that a principal cause of the turmoil of recent years has been the entire rejection of the law by the general opinion of the Church. The Commissioners were equally well aware of this fact, but they could not very well, as Royal Commissioners, report to the king that his Majesty's own judgments were bad law. . . . . This limitation shut them out from much inquiry that might have been valuable."

The more startling (the *Church Times* goes on to say) is the frankness of the report in one particular. They find two principal causes for the disorders into which they were inquiring. The first is the attempt to enforce uniformity, which they prove historically to have been always unsuccessful, its only issue being irrepressible irregularities. The second is the erection of a committee of the Privy Council into a Court of Appeal of Ecclesiastical causes, the judgments of which, say they, cannot be enforced. In criticising the commissioners' opinion that anything which is distinctive or characteristic of the practice of the Church of Rome falls necessarily into their category of practices repugnant to the doctrinal position of the Church of England, the same leading article says, with much cogency:

"The Church of England is fully competent to borrow from other Churches, and qualified to judge whether a practice be desirable or not. And here we note a significant omission in the Commissioners' list of such borrowings. They include, among other things more or less to be condemned on this ground, *Tenebrae* and the Stations of the Cross; they say nothing about the Devotion of the Three Hours. What is the difference? This part of the report is singularly unconvincing, and is evidently inspired only by a desire to invent some categories of deviations which are tolerable. The intention is good; the execution is feeble."

Concerning the recommendation about the Ornaments Rubric, it says:

"The dispute is not about the meaning of the rubric, but about the actual law. What will be gained by a revision of the rubric, if the disputed law remains unaltered? There will be the same debate about the new rubric as about the old."

As to the Court of Final Appeal, the *Church Times* rightly points out that the commissioners recommend the setting up of a new court with "exactly the same initial vice" as that of the present Erastian Court.

The *English Churchman* (ultra-Protestant) looks with no satisfaction on the suggestion that the Convocations should be granted "Letters of Business" by the Sovereign to revise and re-draft the rubrics of the Prayer Book:

"Convocation itself—especially that of the Southern Province—does not command the confidence of loyal Protestant Churchmen; nor do we believe that, even were that exclusively clerical body to succeed in drafting a Vestiarian rubric—which would inevitably be based on a compromise—the House of Commons, as representing the laity of the country, and in its present temper, would contribute to give it statutory authority. In a word, we are no nearer a practical reformation of the betrayed National Church to-day than we were before Mr. Balfour's Commission entered upon its colossal task."

I will give an extract from the *Layman* next week.

The Bishop of Oxford, who was one of the Royal commissioners, announces in the current number of his diocesan magazine that he proposes to make the report of the Commission the subject of his charge next October.

In reply to Mr. Austin Taylor, the Radical and Protestant M.P. for Liverpool, the Prime Minister has stated in the House of Commons that in the existing state of public business it was scarcely possible to find an early day for the discussion of the report of the Royal Commission. He could not give any positive assurance that an opportunity for discussion would be afforded before "Letters of Business" were issued to the Convocations, or action of any kind taken.

The great London laymen's meeting of protest against the Birrell Bill, a week ago last night, was the fifth demonstration against the bill that has been held in the Royal Albert Hall. There were present fully 10,000 men, representative of no fewer than 500 London parishes. The meeting was opened with the

recitation of the Apostles' Creed and the Lord's Prayer. Lord Hugh Cecil, the chairman, in addressing the meeting, said they were anxious to prove by that meeting that the laity of the Church of England were neither "mythical nor indifferent"; that they existed in the first place; and that they cared about the Church in the second. He knew that a great many people believed that they were, after all, but "a priest-ridden crew." That was a mistake:

"We are not priest-ridden; we are not going to take our religion from priests; still less are we going to take it from county councils. We think for ourselves, and we have come to the conclusion—and this great meeting is an evidence of it—that the Bill which is now before Parliament is an outrage to the liberty of conscience and an insult to the religious convictions which we hold."

He then proceeded to set forth what they claimed, and also what they complained of. In conclusion, he called upon all those, be their denomination what it may, who were proud of the Christian name, "to come under our flag, to come under the flag of justice and equity, and to make the schools what they ought to be—Christian schools in a Christian country, the undisturbed sheet anchor of the nation's religious faith." The two resolutions, both breathing uncompromising opposition to the bill, were carried unanimously. J. G. Hall.

ORATORY OF ST. PIRAN IN THE SANDS.

Perranzabuloe, Cornwall,

possibly the oldest christian edifice in england.

Compiled by Canon Dowling, D.D., Jerusalem.

THE existence of this "Lost Church in the Sands," until about 1830 was known only by means of an indefinite local tradition. A storm uncovered a small portion of this Cornish Pompeii, after being buried for seven centuries. The building was then found to be practically intact, except for the roof. Portions of the stone carving were removed to the Country Museum at Truro, and the edifice was railed round. The ravages, however, of the sand and elements, combined with the rough treatment of casual visitors, soon reduced the building to its present sad condition. The oratory was owned at this time by the Ecclesiastical Commissioners of England, who never betrayed the slightest interest in it, or took any steps to preserve it, but within recent years they disposed of it, with the surrounding land, to its present owner, Mr. Hancock, of St. Agnes, near Truro, who is anxious that it should not be allowed to crumble away into absolute nothingness. The dimensions are 25 feet by 12½ feet (forming a perfect double square). It is built of unhewn stones, without mortar. The west wall is still practically intact.

Close by are the turf walls of Piran Round, an ancient amphitheatre, where mediæval plays, once much in favor with Cornishmen, used to be performed.

Perranzabuloe, the present name of the parish, appears to be a corruption of the Latin title used in all the local records, *Sancti Pirani in Sabulo* (St. Piran in the Sand).

This most interesting little edifice is supposed to have been erected over the remains of St. Piran, a disciple of St. Patrick, who landed at St. Ives, with other Irish missionaries towards the close of the fifth century, and evangelized this northwest section of Cornwall. At an early date, which cannot now be definitely ascertained, it was overwhelmed by sand dunes, and consequently deserted.

The restoration of this oratory was discussed at the Truro Diocesan Conference in October, 1905, and the present owner has consented to vest the building in five suitable trustees, appointed for that purpose, provided definite steps are taken to arouse sufficient interest towards remedying the deplorable state into which, from the circumstances of its chequered history, the oratory has fallen. The well-known architect and restorer of churches, Mr. Edward Sedding, has prepared plans for its preservation, which have been accepted. Mr. Sedding's estimate for draining the site, underpinning the walls, and roofing the oratory, is the modest sum of $2,500. It is hoped that American Churchmen will feel disposed to help the committee to set to work as soon as possible, and the Rev. Henry Edwardes, vicar of Perranzabuloe, Cornwall, will thankfully acknowledge any contributions, however small, sent by the readers of The Living Church.

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more or better than in past times.—*Dr. Samuel Johnson.*

OUR CONTINENTAL LETTER

Dearth of Ecclesiastical News

ENGLISH CHAPLAINCIES ABROAD

The Living Church News Bureau
Paris, July 15, 1906

IT does not seem as though the year 1906 would be any exception to other years, in the matter of the dearth of news during the summer season.

In secular affairs this is always the case; in ecclesiastical events, it appears to be particularly so, on this occasion. The Separation question will evidently not be hurried at Rome. If the strength of most people is to sit still, at the Vatican the sense of the adage *Festina lente* seems to be thoroughly appreciated. In a full sitting, yesterday (July 14th) at Rome, the Congregation for ecclesiastical affairs continued its examination of the report of the French Bishops. As this report is very voluminous, it is not considered possible that the examination of it can be carried through in any short or given time. So the French Bishops, the French people, and the world in general will have to be patient. The final instructions of the Pope will have to be waited for. It is probable that these will be conveyed to the French Church in the form of a letter from the Pope to the Archbishop of Paris. After all this waiting is no doubt wise. Many Bishops have been already appointed "directly by the Pope." He will know whom he chooses. Every month will probably add to this number. When, therefore, the decision is arrived at, His Holiness will be sure of a greater percentage among them in thorough sympathy with himself, than might at present be the case. In the meantime, as far as France is concerned, the suppression of the schools does not cease. No less than eleven such have said adieu for the last time, at the end of this term, to their pupils. I do not think that this is to be looked upon as a fresh departure, but rather as the continuation of a policy that has been already adopted, which a succeeding Government feels itself bound to carry out. It need not be considered as a fresh persecution. We have the same thing in our Foreign policy in England. A Liberal Ministry coming into power does not set to work to upset all the proceedings of the preceding Conservative Government. I believe that this is the way in which matters are looked upon here; so that the closing of a new set of schools will not cause the same commotion as was the case in former instances.

At the same time, it must be remembered that both Congregations, as well as schools, are only waiting for their opportunity. The Sisters and Christian Brothers laicise themselves, and form themselves into "legal" bodies and continue teaching. To a great extent they retain their old pupils. Needless to say that the teaching is not less—but rather more—religious teaching. The Congregations abroad, in the same manner, only rent the buildings or places which they occupy, and look forward to the happy time when they may hope to be reinstated again in their old possessions with their old influence, amongst their own people once more. I think this is the secret of the patience of the nation under present circumstances. I think also that the knowledge of the existence of this feeling among the French people, may have something to do with the absence of hurry in the Vatican deliberations.

It interests some of your readers, I know, to hear what is taking place amongst the body which calls itself "Old Catholic," *i.e.*, those Catholics who would not agree to the finding of the rest of the Roman Church on the dogma of the Immaculate Conception and the Infallibility of the Pope.

The Bishop-elect of the German Old Catholics, Herr Pfarrer Demmel, is to be consecrated shortly in Holland. Herr Demmel was born at Steinweg, in Bavaria, in 1846. He studied jurisprudence at the University of Munich, and afterwards went to the Benedictine Monastery of St. Boniface, where he was a special favorite of Abbot Haneburg. On the Abbot's appointment to the Bishopric of Speyer, Herr Demmel left the monastery, and being unable to accept the new dogmas of the Vatican Council, studied theology at Bonn, under Reusch, Langen, and Knoodt, afterwards being ordained by Bishop Reinkens deacon on the 14th of April, 1875, and priest two days afterwards. In 1879 he was appointed Old Catholic pfarrer of Bonn, and in 1906 Vicar-General by Bishop Weber during his illness. He has been administrator of the bishopric since Bishop Weber's death. The Synod of the diocese of Haarlem elected on Wednesday, 27th of June, Dr. Jakob Johann van Thiel as Bishop. The greater part of the present Dutch Old Catholic clergy have passed through the

Theological Seminary of Amersfoort, to which Herr van Thiel has for thirty-five years been attached.

CHAPLAINCIES ABROAD.

As the travelling season returns to us again and again, the question of where the ministrations of our Anglican branch are to be found has its interest both for Americans and Englishmen. Many arrange their week's circumgirations on the calculation of "where can I spend my Sunday." I may mention, for the information of travellers, that two magazines circulate on the Continent, which can be useful in imparting this information. One, the *Chaplaincy Magazine*, edited by the chaplain at Wiesbaden; the other, the *Anglican Magazine*, controlled by a very devoted admirer of "Chaplains abroad," J. Lomas, Esq., Territet, Montreux. From either of these an enquirer would find the data he may desire. Should Anglicans find themselves landed on a Sunday in some resort where there may be no service of their own persuasion, desiring naturally to be present at a Eucharist, a little booklet by Athelstan Riley will be found most useful. It is entitled *Guide to High Mass Abroad* (Mowbray, London). An American young lady to whom I recommended its use, has just written to me thus (I quote it because it is the testimony of an American): "As for the *High Mass Abroad*, it has been invaluable. For the first time since coming abroad the Roman service is intelligible to me and beautiful—not a show, but a reality. I cannot thank you enough for telling me of it (*sic*)." If travellers are much further afield and find themselves in an Orthodox country—as Greece or Russia—the *Divine Liturgies of our Fathers among the Saints John Chrysostom and Basil the Great*, is a text book of all the Offices, with the Greek and English in parallel columns. (David Nutt, London.)

Apropos of chaplaincies in Orthodox countries, the following has a certain interest:

"One of the most characteristic of the British colonies on the mainland of Europe is that at Hughesovka, in the government of Ekaterinoslav. Here the new Russia Company, on its territory of some fifteen miles square, has not only extensive coal mines, but also large iron-smelting and steel works. The company is an English one—and, indeed, the place itself, Hughesovka, was named by the Emperor Alexander III. after the English family of Hughes, to whom it owes its foundation. Normally there are some three hundred persons of British birth, mainly Welsh and Scotch, employed in the mines and other works. But, owing to the recent troubles in Russia (several neighboring coal pits have been compelled to cease work, and only a fortnight ago the Governor of Ekaterinoslav was murdered whilst on his return journey from Hughesovka), many of the men have sent their wives and families home, and there are at present only about one hundred and fifty there. They are thoroughly well looked after, well-housed, and supplied with milk and meat from the farm of the estate. There is a good English school for the children, and practically the whole of the colony has been welded into a loyal and enthusiastic community of Churchmen under the wise care of a model parish priest, the Rev. A. J. Riddle, M.A., formerly English Chaplain at Cronstadt and Archangel. The Bishop of Gibraltar has just paid his first visit to Hughesovka. On the Sunday after the Ascension he preached morning and evening, and confirmed nineteen persons in the afternoon, all but one being adults. And on Monday, May 28, he consecrated a new cemetery, to take the place of one consecrated by Bishop Sandford on his last visit twenty-two years ago, which is no longer available for use. The new cemetery lies in the open *steppe*, some two miles away from the town. At this time of year the prospect is pleasant enough. And especially was it so on this occasion, with the wide distances standing out clear yet soft in the light of the setting sun, and near at hand the grass full of flowers and the air fragrant with thyme and wormwood, whilst the skylarks joined their song to the hymns sung by about a hundred people, walking in procession round the bounds of the cemetery. But in the winter it is desolation itself, when the *steppe* stands out dreary and white with snow, or deep in black, sticky mud. Nor is it much better in the summer, when the heat, already very oppressive, rapidly becomes unbearable, and 'dust, the brother of mud,' extends his sway over everything."

GEORGE WASHINGTON.

NEW YORK LETTER.

The Living Church News Bureau
New York, July 30, 1906

THE itinerary of the Rev. Dr. Arthur S. Lloyd and the Rev. Dr. R. F. Alsop, for their visit to the foreign mission stations of the Church has been in large part reversed, and instead of leaving the United States by way of the Pacific Coast, they go by the way of Europe. The change has been made in order that they could so plan their tour as to be in Shanghai next April, to attend the centennial celebration of the beginning of mission effort in China. Had the original itinerary been followed they would have been far from Shanghai at the time of the celebration, which has been in the plans of mission leaders in China for three years. The date is April 15th and the celebration will extend over ten days, each day being devoted to one general phase of Chinese mission work. For each day a special committee has been appointed, and the Rev. Dr. F. L. H. Pott of St. John's College, Shanghai, has been made chairman of the Committee on Education, which has charge of the meetings of the fifth day of the centennial celebration. Besides the visit to the Shanghai centennial, the change in the plans of Drs. Lloyd and Alsop will make it possible for them to visit some spring conferences of the Church's missionaries in China and Japan.

Dr. and Mrs. Alsop have already sailed for Europe, their plan being to spend the rest of the summer in Austria, going to Italy early in the fall. Dr. and Mrs. Lloyd will join them at Brindisi and on October 28th the whole party will start for Egypt, where two weeks will be spent in a trip up the Nile. From Port Sais they will go to Bombay, arriving at the latter place about November 10th. About forty days will be spent in travel through India, and on December 19th the party will sail from Calcutta for Ceylon, where Christmas will be spent. The next stop will be the Philippines, where some time will be spent in visiting the work under the care of Bishop Brent. Manila and its vicinity will receive most attention, but there may be short trips to other provinces.

From Manila the party will proceed to China, where the itinerary will not be greatly different from that previously announced. The territory is so large that a complete study of Chinese mission work will be impossible, but there will be visits to the stations of the Church in the valley of the Yangtse, some study of the missions of other religious bodies in that vicinity, and then a trip to Peking, where the Church has no missions. Before the Shanghai centennial the party will go to Japan, returning to Shanghai in time for the celebration. China will be left right after the centennial and on the way home a stop of two weeks will be made at the Hawaiian Islands. Reaching California, Dr. Lloyd will at once come East and resume his home duties. Dr. and Mrs. Alsop will be met in San Francisco by their daughters and will make a leisurely trip across the continent. During Dr. Lloyd's absence from his desk in the Church Missions House, the Rev. Hugh L. Burleson, Dean of Gethsemane Cathedral, Fargo, N. D., will serve as a temporary missionary secretary at the headquarters of the Board.

The officials of the Board of Missions are expressing satisfaction over the fact that the ten months of the present fiscal year have been, from a financial point of view, the best ten months in the Board's history. There was an increase of about $33,000 over the receipts for the same period last year, but the Board must have $100,000 more than it had last year, if it is to meet its appropriation, so active work must be done by the dioceses and churches in the next two months. It is noted from a study of the receipts that the large parishes are the ones which lag behind in meeting apportionments, and the smaller parishes are, as one official expressed it, "doing the work of both—giving for themselves and for others who are far more able to give than they are." The children's offering for the ten months was $16,000 ahead of last year's figure for the same period.

The Rev. T. Manley Sharpe, M.D., rector of the Church of the Advocate, in Bronx Borough, has resigned in order to become rector of Christ Church, Springfield, Illinois, which new work he will take up early in the fall. Dr. Sharpe was minister-in-charge of the Advocate during its later years as a mission and became rector when it was organized as a parish last year. While he has been in charge, an excellent property has been secured and a fine parish house erected which is now used for services. Its property is estimated to be worth $35,000, on which there is no debt. The Advocate is one of the missions started by Lay Helpers and was opened in a store in April, 1900, Messrs. Charles L. Russell and Eugene M. Camp being the lay readers. On its fifth anniversary it held the property mentioned, was clear of debt, and had a Sunday School of 450 and a communicant list numbering 275. Before going to the Advocate, Dr. Sharpe had been assistant at the Chapel of the Messiah, at St. Agnes' Chapel, and was in charge of St. Stephen's, Woodlawn.

THE ANSWER to prayer is slow; the force of prayer is cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooks.*

WATCHERS' AND WORKERS' ANNIVERSARY IN ENGLAND

Excerpts from Father Congreve's Address

[The "Watchers' and Workers' Society" in England, is on the same lines as our "Guild of the Holy Cross" in the American Church, founded by the late James A. Bolles, D.D. The 27th anniversary has just been held, and we wish to do all we can towards putting Fr. Congreve's address in the hands of invalids.—Editor L. C.]

WE often hear commonplaces about suffering that are true enough, but which do not necessarily *help us*—and we have perhaps sometimes private thoughts of our own about suffering, which are not even true, still less helpful. Considerations about suffering, true or otherwise, but *unhelpful* because they are picked up accidentally like pebbles on the shore, each for what it may be worth in itself; whereas any truth that really can help us must be part of the truth which is *one*, and linked vitally to all truths, like the branches of a living tree. There is no place for nostrums of empirics in the Kingdom of Heaven. The truths which save us grow out of the root of our eternal relation to God. The leaves of the tree of life are for the healing of the nations—remedies which are *alive* and ever growing on the tree which is the very life of God manifested in our nature.

No physician, I dare say, no man of real knowledge to-day would say that suffering can be completely dealt with by any one department of science, even the medical. It is constantly becoming recognized that the treatment of disease implies the treatment of a *person*, and involves a much wider and deeper knowledge than that of the mere structure and chemistry of the body. The good physician observes the habits and character of his patient—tests his will-power, as well as his heart's beat.

But though the reach of knowledge extends every day, its latest attainment is always only a step in an endless advance. The physician we trust never pretends he knows all about us; he tells us he has only yet reached the outside fringe of the knowledge which is needed. He will use for us such knowledge as he has, and leave the mystery of the vital process of repair with God.

And if the knowledge of the physician about our case must always be partial and incomplete, *so must be also our own knowledge of our condition as invalids*, and so must be the good advice and consolation any friends may offer us. However clear anyone's view may be of a suffering life, or of possible remedies or alleviations physical or moral, we are quite sure *that each view is incomplete, that it never reaches to the root of the matter, that half the conditions will remain unknown.*

Think how the wisdom of the world is always failing us. Ages ago the stoic philosopher taught us that suffering and death are inevitable, the law of our being: what was the use of complaining? but he could give us reasonable considerations by which we might come to make up our minds to it, and even enjoy a sense of superiority over the feeble folk who have not philosophy enough to appreciate their unanswerable *reasons for not caring.*

This treatment of our sorrows left out of account the mystery of the image of God in every human soul, which refuses to be content with suffering and death as a destiny, left out of account the human consciousness of being born for good and not for evil, left out of account the natural faculty of *hope*, which is self-justified, self-assured.

Another Empiric tells us that we have in ourselves the power of will which can work miracles of healing, and he succeeds to some extent in patching his earthly tabernacle; but his doctrine leaves him at last just where all the rest of us come in turn, at the gates of the grave. All these systems of dealing with our decay fail us one after the other, because they are all *partial. They are untrue as far as they pretend to be complete.*

We know of only *one* system of healing, moral and physical, *that proves complete*, and which men have learnt to trust, and which has never failed us—*and that is Religion*, which calls us out of our self and all our partial guesses and unsuccessful experiments *to God Himself, manifested in Jesus Christ*, God with us the Saviour of the body and of the soul. Coming by faith out of our self, and our eager experiments and sad moral consolations, to God in Christ, we come to the Centre of all being, to the truth itself; and now we begin to see our ailment, or partial cure, and our departure before long, with pain or without,—we see it all in the will of God, who is the infinite Love, Wisdom, and Power. We find our whole life, every moment of it, every development of every tissue and cell of the body—we see it all, and its endless destiny in the eternal purpose of the divine love.

We cannot help laughing a little at the Stoic's serious prescription, *his panacea of not caring.* Sickness, old age, decay will come and separate you gradually from all use and relation and delight in life, but you will take it as inevitable; by the help of philosophy *you will not care.*

But the Christian's whole soul rises up against the idea of isolation, decay, ruin of faculty. Life for him is on fire with an intuition of progress. To acquiesce in decay is the very contradiction of life for him. Christ has brought him the assurance of a position in God where his isolation, loneliness, uselessness, powerlessness disappear. There has come to him in the prison of the decay of nature a new life from above, which raises him to a new world, makes him free of the infinite, *i.e.*, of God Himself and His love. It is no longer the question how to endure a lonely, withered, and useless life without cowardly complaining: in Christ he has come already to the City of the living God, the heavenly Jerusalem, to innumerable hosts of angels, to the festive assembly of the first born enrolled in heaven.

In Christ he has reached that Centre, which holds the *whole* truth about everything, and the truth *sets him free.* He uses what remedies are within reach, but deals with his infirmities as *master*, not as their miserable drudge.

But if you reply to him, "I don't understand the *liberty* you speak of, you cannot leave your room or your bed, you cannot go where you like, or do any good; you seem to me to be as really a prisoner as any convict in goal": and he will laugh perhaps and answer you, "But I am not the prisoner of a disease, or bodily weakness, I am the prisoner of the Lord Jesus; whose personal love, holiness, beauty, freedom, are closer to me than the walls of my room or than any pain. If I am Jesus Christ's prisoner, He is with me in my prison."

It is found continually that all the conditions that shut me out of general society may shut me in to God in Christ, and to all the happy relationships of Our City, Jerusalem, which is above—which is *free.*

Pain and loss do not bring us this freedom; it is our finding *Christ* through them that sets us free.

In God we come to that Centre where nothing can enslave us—there we *belong* to God, every thread of our nature body and soul. Who shall separate us from the love of Christ? From our place in God we begin to understand pain, and weakness,—*to see through them*—as Julian of Norwich in her extreme pain saw our Lord on the Cross,— and being tempted to look away from Jesus on the Cross to Heaven, refused, and answered with all the might of her soul, "Nay, I may not, *for Thou art my heaven.*"

To suffer willingly with Christ fastens me to Christ, and sets me free from myself, and my fretted despairing self will. As I welcome His noble will, I die to my own. I do not covet that independence which Christian Science offers me—a superiority in myself over ailments and infirmities, by the cultivation of my will-power. I am bound to be grateful for any helpful exercises in so essential a faculty, but it is no emancipation which those exercises offer me. My will is myself, and no cultivation of myself for my self is any deliverance. However I may develope any or all my faculties, I am still after all only myself, and that self, however cultivated, proves only my despair at last. After all my best efforts, when I would do good, evil is present with me. But in turning away from the body of this death, to look for the Deliverer, I find a true emancipation in Christ. Now in Christ I learn to exercise my will with new vigor and success, through the power of a new affection; now I hope for power to do all things through Him that strengtheneth me. Not through any exercise of his own faculties on themselves, but in the strength of his "joy in the Lord," St. Paul has learnt in whatsoever state he finds himself, therewith to be content; he has learnt how to be abased and to abound, to be filled and to suffer want.

Think of St. Paul's phrase for the highest degree of suffering—he calls it *Crucifixion.* And see how he deals with it—not denying it, putting it aside as unreal, by sheer strength of will rejecting it, not as surrendering to the inevitable, *but for love's sake accepting it*, as something through which to advance to a new experience of a closer fellowship with Christ. "I have been crucified with Christ yet I live: and yet no longer I but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

This is the Christian mystery of victory over suffering. It is not a victory of the will developing to the highest its own

powers, but a personal victory of Christ in the weak soul that gives itself to Him. St. Paul prays that his disabling infirmity may be taken away, and the Lord will not take it away, but gives him grace to deal with it. "My grace is sufficient for thee, my strength is made perfect, not in thy strength but in weakness." Most gladly therefore will I—what?—not deny the reality of infirmity, or waive it away as something to be ashamed of. "Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, injuries, distresses, for Christ's sake, for when I am weak then I am strong."

We find that what we need absolutely in sickness is just the same thing that we want in every other circumstance of life. *Nature* in its loveliest and tenderest moods does not heal or help me. I can see its peace, but I cannot make it my own. Nature sends me back to myself after all—unhealed, uncomforted, an alien—the remembrance of its beauty remains but as the pain of a lost delight.

But one look up to God, how it brings to life all my relation to nature; all its meaning and music becomes intelligible to me in my thanksgiving. In my prayer and praise all the beauty of it becomes *mine—part of me,* a treasure which I shall never lose, because I have it *in God,* a treasure out of which I may help men.

It is just the same with our faculty of suffering: it is only unintelligible when we are separated from God. It is not intended to be a capacity of drinking in ruin and death—of surrender to dullness, solitude, uselessness. One look up to God, one spring of the faithful will choosing God, one cry, if it is only the Name of Jesus, and the suffering opens to us as a door —to God.

And hope has courage to reach far through the gates into the City, and anticipate the *other side* of all our crosses—"your sorrow shall be," not merely survived and forgotten, but "turned into joy,"—become the material of new joys, which could not otherwise be. With this thought of the final result in the Eternal Kingdom of sufferings crowned, Crashaw sings:—

"All thy old woes shall now smile on thee,
And thy pains sit bright upon thee,
All thy sorrows here shall shine,
All thy sufferings be divine:
Tears shall take comfort, and turn gems,
And wrongs repent to diadems.
Even thy death shall live; and new
Dress the soul that erst he slew."

And in the meantime, while we are still on the road, "How soon a smile from God can change the world."

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND.

By the Rev. John Fletcher,

Rector of Barton and Glanford, Diocese of Niagara.

THE EARLY HISTORY.

THE early history of the Church of Scotland is a *terra incognita* to most people at the present day. A Presbyterian remarked to me not long ago that St. Columba brought its religion to Scotland. I understood her to mean by this that Presbyterianism was introduced into Scotland by St. Columba. There are many who make the same huge mistake. St. Ninian, St. Kentigern, and St. Columba were the three great missionaries to whose labors and zeal the Church in Scotland mainly owes its existence. It is true Christianity reached the South of Scotland earlier than their missionary work, if, as we are told, Ninian's father was a Christian and caused his son to be baptized at an early age. Our most trustworthy authority as to the life and work of Ninian is the Venerable Bede, but the account he gives is very short. He says "The Southern Picts, long time ago, as they say, left the errors of idolatry and received the true faith, having the Word of God preached to them by Ninian, the Bishop, a most reverend and holy man of the nation of the Britons, who had been regularly taught at Rome the Christian faith and the mysteries of the truth. His Episcopal See was made illustrious by the name of St. Martin, and by the Church dedicated to him; and there he himself rests in body, together with many saints, which holy place the race of the English now holds. It is in the Province of Bernicia, and is commonly called the White House (Whit hern) because he made his church of stone, in a fashion to which the Britons were unaccustomed" (Bede, *Hist. Eccl.*, iii. 4).

Aelred, a writer who lived in the twelfth century and who is not very reliable as an historian, inasmuch as he was very credulous, tells that Ninian ordained presbyters, consecrated Bishops, organized the Church, and divided the country into ecclesiastical districts. Bishop Dowden considers this very probable, as Ninian was trained in a regularly organized Church. Be this as it may, one fact is unquestionable, the form of Church government introduced by him was episcopal. He was born about the year A. D. 350, and began his missionary work about A. D. 397, the year of St. Martin's death, and when St. Patrick was ten years of age. Two hundred years later St. Augustine landed in Kent as a missionary to the English (A. D. 597).

It is probable that Ninian received his early education in France. The Presbyterian historian, Dr. William Lindsay Alexander, in *The Ancient British Church,* page 166, says: "It seems pretty certain that he received his education in the monastery of St. Martin, at Tours, in France, and it is even stated that St. Martin was his uncle." Dr. Dowden (in *The Celtic Church in Scotland*) well compares his going to Rome to complete his education to the action of a converted Kaffir youth of South Africa going to Oxford or Cambridge to gain a full theological training. It is of no importance whether he received his Orders through the Bishop of Rome or through his uncle, the Bishop of Tours. The Church which he helped to found was neither a part of the Church of Rome nor of the Church of France. It was the Church of Scotland. Just as the Church in the United States is perfectly independent of the Churches of England and Scotland, though it received its Orders through them, so the early Church of Scotland was perfectly independent of, though in full communion with the Churches on the continent of Europe. Ninian labored for many years not only in the central and southwestern part of the country, now known as Scotland, but also in the northwestern part of England. He founded the monastery of Candida Casa in Galloway. It is said he began his missionary work in Scotland and founded that monastery, A. D. 397, that is the very year St. Martin died and exactly 200 years before Augustine landed in Kent. Candida Casa became very celebrated in after times and it is generally accepted by careful students of history that owing to its fame and the fact that it was easily accessible from the north of Ireland, and that many Irish students did flock to it for instruction, it was one of the channels through which the monastic system was introduced into that country. Of Ninian's success Alexander says: "That he was the instrument in the hand of God of converting many to the faith of the Gospel—that by his means several were trained and sent forth as preachers of Christianity—and that some of these were ordained by him over settled congregations may be admitted, for less than this would hardly justify the veneration in which his name was held. But more than this we cannot concede to mediæval testimony." The saint is said to have died September 16th, A. D. 432, but the authority for this date is very doubtful. That he was eminently successful and his name was venerated throughout Scotland is clear from the many churches and altarages and holy wells that were dedicated to his memory and bear his name. But it is also true that after the withdrawal of the Roman legions from Britain much of his work was checked, if not overthrown, in the troublous times that followed.

THE CANDLE AND THE MOTH.

(With Moral.)

Around the Candle's cheerful glow,
Now circling high, now hovering low,
The foolish Moth, with gauzy wings,
Soon, to himself, destruction brings;
But, not content with suicide,
The creature, still unsatisfied,
Does, in his last expiring throe,
Snuff out the Candle's cheerful glow.
Thus, through the foolishness of one,
Alas! the direful deed is done!
And both are passed, "for weel, or woe,"
The Moth, and Candle's cheerful glow.

Now, from these facts, we may discern
A lesson, good, for all to learn:
And that is this, to have a care,
When we are soaring in the air,
We do not plunge in sudden fright,
And find ourselves in awkward plight:
But, if we do—(now, mark this well),
Drop from some lofty pedestal,
And from the highest place be sent,
Let's drop alone, and be content.

Fenton, Mich. J. Frederick Bishop.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JEHOIAKIM BURNS THE ROLL OF PROPHECY.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Fifth Commandment. Text: Isaiah lv. 11.
Scripture: Jer. xxxvi. 1-4; 20-32.

JEREMIAH began his work as a prophet in the thirteenth year of the reign of Josiah. Eighteen years later Josiah came to his death in the battle of Megiddo (609 B. C.), as related in II. Chron. xxxv. 20-24. Josiah's son Jehoahaz came to the throne, but after three months he was deposed by Pharaoh Necho, who gave the throne to Jehoiakim, another son of Josiah. Jehoiakim permitted a return to all the idolatrous practices that had prevailed before the reforms of Josiah. It was a critical time. Jehoiakim had the opportunity of building on the foundations laid by Josiah, but he did not accept it. God sent him this striking warning and invitation to work with Him. At the very time that the warning came, the Judean king was also given an object lesson of the passing nature of political power. The mighty Pharaoh who had given him his throne was defeated at the great decisive battle of Carchemish (604 B. C.), and Jehoiakim became the sworn vassal of Nebuchadnezzar. In this change, the king should have seen the first movement and rearrangement of the chessmen toward that outcome which had already been predicted by Jeremiah, the year before (Jer. xxv. 8-11).

Our lesson tells the story clearly and vividly of how the prophet was commanded to gather together in a written roll all the sermons of warning and prophecy that he had delivered up to this time. We are also told how the princes who heard all these prophecies read and felt the force of their cumulative power, decided that it was a matter which must be brought before the king. They accordingly told him of the prophecies which had been written. The king was not satisfied with an oral version. He sent for the roll that it might be read. As Jehudi read the roll, he could not contain his anger and contempt. Since the verbs in verse 23 imply repeated action it would seem that he listened to the reading of the whole roll, but as each two or three columns were read, he cut off that which had been read and dropped it upon the fire. Some of the nobles dared protest against this sacrilege, but to no purpose.

That the burning of the written words of warning could have no effect upon their truth or untruth, is apparent. But the foolhardy action of the king did not even result in their permanent destruction. The prophet and his scribe were preserved in spite of the king's decree and a new roll was written, which contained all that the old roll had contained and many other like words, including the judgment pronounced upon the king for this defiance of the living God.

The lesson is crowded with practical applications. It raises first a question as to the nature and purposes of warnings. Interesting discussions may be had on the subject. Jehoiakim acted as if the warnings had been sent him by an enemy. He tried also to annul the effect of the warnings by destroying them and ordering the man who had uttered them and the man who had written them put to death. Would an enemy send true warnings? Why are warnings sent? How may they be turned into blessings? How do they become curses?

Jehoiakim also seemed to take it for granted that the warnings were the actual cause of the judgments they foretold. He took his own foolish way to disannul them. By a discussion and by questioning bring out the cause of the judgments pronounced upon Jehoiakim, and also how the judgments might have been forestalled.

The lesson should not be left without bringing out its modern and individual counterparts. God's warnings are sent in love to every sinner astray. The sinner does not usually burn the roll of warning upon the open fire as Jehoiakim did, but they often show a like contempt for them. Young men sometimes reach the point where they think that it is a token of maturity and strength to profess to disbelieve the revelation which God has given us in Jesus Christ and His Church. But does the truth of that revelation depend upon their acceptance of it? Does it make it any the less necessary for *them*? Because they profess to disbelieve, are they therefore freed from its claims? Since they despise the warnings, will the judgments not come?

There might also be a discussion of God's methods of warning us in these present days. Does He still use the writtten word? The spoken word? Other "voices"? Does He still send judgments for sin? How only may these judgments be averted?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE ORIGIN OF ENGLISH ORDERS.

To the Editor of The Living Church:

THE conclusion arrived at by the Rev. Charles Smith Lewis in his article on "The Origin of English Orders," seems to me to be somewhat stronger than the evidence submitted by him warrants. He tells us, on the authority of Dr. Waterman, that "whatever line there may have been in England prior to Theodore, came to an end at that time. . . . . That the line" (introduced by Theodore) "has nothing to do directly with the older lines of the Scottish or British or Irish Church, that its relation with Gaul is only in so far as the French Bishops of the post-Norman Conquest days may have had themselves a continuous line with the early Bishops of Gaul." This may be so, but is by no means certain; and, for my part, I do not think it correct.

Mr. Lewis says: "Chad, whose consecration united, in so far as it may have been valid, the old British line and a new one from Gaul, in the person of Wini, does not seem to have taken part in the consecration of any other Bishop." This is the point. Did not Chad take part in the consecration of other Bishops? It must be remembered that shortly after the arrival of Theodore in England, there were only three Bishops in the heptarchy besides himself, namely, Wilfrid, Chad, and Wini. Of these three, Chad became a favorite of the Archbishop, while on the other hand, Wilfrid and Theodore were soon engaged in a bitter strife which lasted until shortly before the latter's death. That Theodore would hold himself bound by the canons of the Council of Arles is certain. These provided that no person should ordain Bishops alone, but that this should be done by the concurrence of seven other Bishops; or, where this was impossible, of not fewer than three. Is it not probable then that Chad assisted in consecrations? The following extract from Lane's *Illustrated Notes on English Church History* seems to me to set forth a more probable view than that of Dr. Waterman and Mr. Lewis:

"It is customary to point to the double consecration of Chad as an instance of the way in which Theodore blended together the rival missions of Celts and Romans among the Anglo-Saxons. Certainly from Theodore's time it is no longer possible to consider them as separate missions. This is a very important matter, and ought to be clearly understood. Theodore had no official dealings with the British, Scotch, or Irish Churches, but among the Anglo-Saxons he found religious teachers who derived their orders from one or other of these Celtic sources. And the Archbishop appointed such of them as he thought fit, no matter where they were trained. Chad was one. We cannot trace for certain whether Chad assisted Theodore or not in the consecration of the Bishops who were selected for the numerous new dioceses, but it is probable that he did; for Theodore would be careful to observe the old rule which declared imposition of hands by three Bishops to be necessary for valid consecration to the episcopate, and on Theodore's arrival there were only two prelates besides Chad and Wilfrid in charge of Anglo-Saxon dioceses, one of whom died the same year. Moreover, Chad was Theodore's especial favorite, whilst Wilfrid was quite the reverse. At all events one thing is quite certain, the new Archbishop did not send anyone abroad for consecration, nor did he send to Gaul or Italy for priests to be consecrated, but selected impartially such men as he found to be of good report when he made his tour of inspection through the country, whether they had been trained in Canterbury and East-Anglian schools, or in the Celtic colleges; *e.g.*, Putta, Acci, and Heddi, Bishops respectively of Rochester, Norfolk, and Wessex, were without doubt

chosen by him from the Canterbury College; whilst Eata and Trumbert for Hexham; Bosa for York; Chad, Winfrid, and Saxwulf, for Lichfield, and Cuthbert for Lindisfarne, were as certainly trained in the Celtic monasteries. And if it be fair to suppose that the coming of Augustine from Rome, when only a monk, was equivalent to the establishment of an Italian hierarchy here, it is no less reasonable to suggest that Theodore's selection of monks belonging to monasteries founded by the old British Church, to be Bishops among the Anglo-Saxons, was equally a continuance of the ancient Christianity of Britain. Henceforth then there was a double line of apostolic ministry in the Anglo-Saxon Church, and when by degrees the Scotch, Irish, and Cymric (*i.e.*, Wesh) Churches adopted the Continental ritual customs, and agreed to recognize the primacy of the Archbishop of Canterbury (always understanding that this did not include the right of the Pope of Rome to interfere), this double succession was still further assured: if indeed it was not made a threefold cord through the consecration of St. David by the Patriarch of the Church of Jerusalem."

While it is true then that "there is no record of any continuity between the Church after the day of Theodore *through its episcopate* with the various Churches of England before 668," it is probable that Bishop Chad did take part in the consecration of other Bishops, thus connecting the old British line with the succession introduced into England by the great Archbishop who consolidated the English Church.

With much of what Mr. Lewis writes I heartily agree.

Chedoke, Ont. JOHN FLETCHER.

AS TO FASTING COMMUNION.

To the Editor of The Living Church:

NOT long since, in the course of my ministry in a mining town of Pennsylvania, I was impelled to take a course of action which was in apparent conflict with a certain venerable custom of the Church Catholic. I wish now to submit the situation to the judgment of some of my wiser brethren.

I was the first resident priest of our communion in the town in question. There was but a little handful of faithful people meeting in a hall; but the town was growing rapidly, and they were ambitious for greater things. Loyal and enthusiastic as they were, however, I soon found that they had been so long without the Church's ministrations that they knew almost nothing of her ways. I realized that the future character of the parish was largely in my hands, and determined that it should be as free from modern perversions as possible.

The head and front of my programme was the placing of the Eucharist in its proper place as the chief and ordinary act of worship. It took a great deal of patient teaching, but the end was accomplished most successfully. Every Sunday we had a simple choral celebration with vestments and lights, *and communicants.* This service was very attractive, and within two years we had forty-five persons present themselves for Confirmation, and had built a substantial church of stone and shingles.

The point of my tale is this. It would have been absolutely impossible to have had such a Eucharist without communicants, and in order to have communicants, it was necessary to encouraging non-fasting communion. The late hour of service is so firmly established that it cannot be readily changed; and there are very few who are either able or willing to fast until noon. My course, therefore, was to recommend Sunday morning abstinence, instead of an absolute fast. Was I right or was I wrong? Of course I did not allow this "indulgence" to apply to myself.

Some may ask why I did not have an early Eucharist with communicants, and a later one without. My answer is, Because a Eucharist without communicants is offensive to a great majority of our people, and in most places it is simply impossible. It will take generations to force it upon the Church; and when that end is accomplished, if it ever is, we shall be just so much further away from the primitive and truly Catholic ideal. Everyone who is familiar with the literature of the subject, knows that such celebrations were originally due to a spiritual decline in the Church, and that they were unheard of in the earlier ages. Shall we copy a bad example when it is so much easier to copy the ideal?

My experience, at any rate, demonstrated the feasiblity of popularizing the choral Eucharist as the normal Sunday service, providing there are communicants, and that fasting is not insisted upon too strictly. Now this question has suggested itself to me: Is it not just possible that the cause of Eucharistic worship is being held back by our attitude in this matter of fasting communion? I yield to no one in my veneration of Catholic custom, but is it not apparent that in striving for a comparatively little thing, we are losing a greater? The conditions under which we live are such that fasting is by no means so easy a matter as it was in the early days. Are we not then entitled to some relaxation of this ancient rule? I am not pleading for my own personal convenience, but for the restoration of the altar to its proper dignity; and I see no other way in which that end is likely to be attained.

New York City. LEFFERD M. A. HAUGHWOUT.

"DR. MORTIMER ON CONFESSION AND ABSOLUTION."

To the Editor of The Living Church:

IN your issue of May 12th, your reviewer of Dr. Mortimer's recent volume on *Confession and Absolution,* writes:

"Dr. Mortimer is strictly loyal to Anglican standards and does not at all approve of enforced confession, but he simply shows that it is a privilege bestowed on the Church by Christ Himself."

A reviewer of the same work in *Church Bells* (England), June 16th, informs us that "the author is an authority in theological and doctrinal subjects. He is moreover definite and trustworthy."

May I take the liberty of saying that it seems to me that both reviewers have so singularly misrepresented the work in question that I doubt very much whether either gave it more than a cursory, and, therefore, insufficient examination. Far from Dr. Martimer in his present volume not approving of enforced *private* confession, which is what is meant by your sentence, "Dr. Mortimer . . . . does not at all approve of enforced confession," this is the logical result of his entire argument. I am perfectly aware that he closes with the statement that he "would much regret to see confession made compulsory in our Church" (p. 136). He also informs us that "Our Church undoubtedly does not compel her children to use Sacramental confession" (p. 109). Both these sentences, however, exhibit that singular inconsistency to be met with in the works of all scholars except the most careful writers. Your reviewer informs us that Dr. Mortimer is "strictly loyal to Anglican standards"; while the reviewer in *Church Bells,* says he is "definite and trustworthy." Is it *definite* to conclude with words at variance, so it seems to me, with the entire drift of his argument? Is it loyal and trustworthy to teach as Anglican the necessity of the Roman doctrine of the Sacrament of penance, which our Church has declared to be not a Sacrament of the Gospel, having grown "partly of the corrupt following of the Apostles" (Art. XXV.)?

Is it loyal and trustworthy to teach the necessity of this Sacrament, with its implied private confession and absolution, for the relief of mortal sin; that the absolution in Morning and Evening Prayer is *no* absolution; while that in the Communion Office is effectual *only* in the case of venial sin? The absolution in Morning and Evening Prayer, we are told, is merely a *reminder* of this gift (p. 32), since "there is not one word in it which suggests that the sins of those present are absolved" (p. 102). Referring to the absolution in the Communion Office, he says: "Where we are not in mortal sin, we can come to the Holy Communion, and in the precatory absolution therein provided receive the remission of venial sin" (p. 106). He then points out that "something more than prayer is needed for the remission of mortal sin" (p. 107), since our Church nowhere implies "anything so absurd as that a public prayer said over those who are minded to receive the Holy Communion can give them sacramental absolution from mortal sin" (p. 109). No, indeed, this can only be obtained when we come "as individuals to receive the sacramental grace of absolution, that is, the grace which remits mortal sin," since "a very little thought will convince us that no Sacrament can be administered *en masse*" (p. 108). He has "no objection to a penitent making his confession before the whole congregation, if he prefers the more ancient form of receiving absolution" (p. 40). Touching this individual confession, whether made in private or public, we are informed that "It is impossible to overestimate the importance of this in regard to our salvation. If we have committed but one mortal sin, the soul is thereby cut off from God, and deprived of grace. If we were to die in this state we should be lost" (p. 47). How are we to escape from such a terrible state? Our Church provides confessions and absolutions in her public services to meet such a state; while she further provides that if with these the conscience is not quieted, further aid may be sought of a private and individual character, but *only* where the

ordinary means provided in the public services are not thought sufficient by the person so troubled.

Here, however, Dr. Mortimer interposes. No, he says, you cannot obtain remission of mortal sin in any of the Church's public services, since no Sacrament can be administered *en masse*. You must make your confession singly, whether it be in public or private, which to-day practically means the enforcing of *private* confession and absolution.

Now sir, I claim to be a definite Prayer Book Churchman, believing in the power of the Church to remit and retain sins as bequeathed to her by her Lord. I believe that the Church has bestowed the exercise of this power upon her priesthood, who, I further believe, are represented in the Prayer Book as exercising this power to the full and complete relief of all sins in every Office, public and private, containing a confession and absolution. I further believe that Dr. Mortimer's whole argument in which he draws a distinction between venial and mortal sin, asserting that the former only can be pardoned in a public general service, while the latter requires the Sacrament of Penance with its individual confession and absolution, to be Roman teaching utterly repugnant to the intention and assertion of Anglican theology. Dr. Mortimer's denial that our Morning and Evening Prayer possess an absolution, is not only opposed to the express statement of the compilers of those Offices, who described the absolution therein as "*The* Absolution," but it is opposed to the opinion of such Prayer Book Commentators as Wheatly, Daniel, and Barry; while it tends to destroy the logical sequence and importance of those services. For these reasons, it seems to me that Dr. Mortimer, in the present instance, is anything but "loyal to Anglican standards," and, consequently, anything but "trustworthy."

Arthur E. Wiatham, *Priest.*

St. Peter's Church, Louisville, Ky., July 25, 1906.

IN REFERENCE TO MR. COX'S LETTER.

To the Editor of The Living Church:

I WOULD like to add a few thoughts to what has been said in your last week's issue in regard to the letter of the Rev. Geo. Clarke Cox to his Bishop, in which he throws another fiery dart into the heart of her we love so well. It seems at times as though the gates of hell were surely prevailing against the Church, but we know this shall not be as long as we take God for our guide and pray fervently for holy interpretation of the Scriptures. I realize that it is an easy matter to wander away from the simple faith—I have been there myself. There are very few thoughtful laymen as well as clergymen who do not doubt at times the very foundations of the Christian faith, especially if he allows himself to be moved without an attempt at resistance. It has been thus from the beginning, not only in the American and Anglican Church, but in the Roman and Eastern Churches as well. The pity of it is that we must suffer the humiliation of publicity when we are at sea in these matters.

Anyone reading Mr. Cox's letter must realize that he is in a deplorable condition and feel sorry for him from the bottom of his heart. But it is a terrible thing for a priest in the Church to disregard his obligation and teach doctrines that are contrary to the precepts of the Church, especially when he admits that he may be wrong, and that the subject of the Virgin Birth is so specifically described in St. Matt. i. 18-25 and in St. Luke. Now, after years of careful and prayerful consideration, if one cannot believe that the Word was made flesh through the Holy Ghost, he should consider his supposed call to the ministry misunderstood, and be man enough to get down and out. No doubt there are a great many of us that would rather have had Christ come to earth in some other manner, say, perhaps, the way in which He left us; but if He had power to come that way, I see no reason to doubt that He had power to put a babe in the womb of a virgin. Too many of us are doubting Thomases. "Blessed are they that have not seen and yet have believed."

The havoc that this unscriptural doctrine can do is plainly seen in the uncatholic denominations. I know a church in which the membership has decreased one-half in three years and the spirituality still more. It has left the young people in a doubtful, skeptical maze, the Scriptures have no inspiration for them, the miracles are allegorical, and they are not sure but the whole thing may be a myth. Such a condition is not binding on their personal character, and the young men smile at the suggestion of becoming a minister of the Gospel. The schismatic churches are falling off very fast in membership on account of their unrestrained pulpits and loose doctrines. Their different denominational publications are full of discouraging statistics and utterances. The following from the *Pilgrim Teacher* is a fair sample: "The truth is, the Congregational denomination is not growing. That means that relatively it is going backwards. There may be ways of accounting for this. The unsettled state of opinion on the Bible is one. . . . . But if we have been unsettled in our ideas of the Bible, our feet are on the rock again." And then again in the *Congregational Kansas:* "We lost in Sunday School membership in the United States 2,126, though we gained in Kansas. . . . . We have 14,293 church members in Kansas, a net increase of 414; 925 were added by confession and 639 by letter." Total 1,564, and only 414 net. The Congregational Churches have been of the brave ones; but they are finding out their mistake and are getting wise.

Now if the Rev. Mr. Cox loves the Church as he says he does, and can appreciate the beauty of her symbols, divine origin, etc., let him spare her any more pangs. Is there not enough to preach about that will uplift mankind, rather than discourage them with questionable doctrines? There are no restrictions on the pulpit as to such things that will make men more godly. Give us such as the sociological question and thereby bring a large number into the Kingdom. We need more loyalty to the Church, more spirituality in every-day life, more personal work, the progress of the Church depends upon bravery in this line. Let us stand by the faith once delivered to the saints. Has not the Church fared fairly well on the Apostles' Creed so far? Is it necessary to teach anything else in order to save souls? Have the organizations that have adopted any other creed made any progress since the Arian heresy? Who will make such a claim? If there was any evidence of saving more souls by changing the doctrine of the Church, there might be some excuse for doing so. And now it is to be hoped that soon we will hear less of this unscriptural controversy and get down to good hard work for God's Kingdom here on earth.

F. De Trombour.

Seneca, Kansas.

To the Editor of The Living Church:

THE hearts of all his brethren must have been deeply touched by the open letter of the Rev. G. C. Cox. Only a manly man, honest to the core, could write such a letter. True Churchmen can but admire and honor our brother, while at the same time they must pity him.

Now it is not my purpose to discuss the points which Mr. Cox brought up in his open letter. All loyal Churchmen must see that there are but two courses open to him. He should either abandon his active ministry and keep silent, waiting and praying for fuller light, or else ask to be deposed, and go where he can preach his *personal* theories or beliefs, which are certainly contrary to the teaching of the Church.

My sole excuse for this letter is, that I desire to call to the attention of my dear brother and to the whole American Church, some timely words addressed to the students of the General Theological Seminary in 1883, by the late Bishop of Central New York. In the last of his three addresses he spoke these warning words:

"What if I, as a teacher, rector, priest, should find myself holding some exceptional views on some question of *belief* or *practice* more or less in debate, views which, if I were known to hold them, might bring me under suspicion or even into trouble with my parish or Bishop? They are views which some persons share with me; there may be a school or party interested in them; I care enough about them to wish to promote them; they constitute 'a cause'; in that cause there is a certain fascination. Other feelings, then, are enlisted than that of simple loyalty to the Saviour. Then there will evidently be a temptation to duplicity. Toward my brethren, toward my Bishop, toward a part of my congregation, toward some clear and strong soul that I am afraid of, I might use concealment; keeping back what others have a right to know, doing what I should be called to account for if it were known, and doing it from private fancy or party spirit or self-will, I am first a coward and then a deceiver. Let me call your earnest attention, gentlemen, to the poisonous influence which at this point may threaten the soul's health. It is unspeakably worse than the mere holding or avowing of an honest opinion could be. The first yielding to it is one step toward something pernicious. What self-sacrifice requires in the case is immediate and unreserved candor. A clergyman who carries about that sort of secret with him, equivocating, giving unreal reasons or evasive explanations, carries in his breast perilous stuff. He may go very reverently to God's altar, but he goes with some-

thing very like a lie in his right hand. He may make clean the cup and platter of ceremony, but he bears away a stain on his heart."

If there *are* Bishops and priests in the Church who *do* hold Mr. Cox's views, I hope these words will induce them to do as Mr. Cox himself has done—speak out.

Burlington, N. C. M. A. BARBER.

To the Editor of The Living Church:

THE Rev. George Clarke Cox was at the Lane Theological Seminary 1888, General Seminary 1889, Union Theological Seminary 1889, at Harlem 1888-90, Ridgewood 1890-93, Poughkeepsie 1893-99, Geneva 1899-1902, Harvard 1902-03, Cincinnati at present.

He wants advice. Here it is. If any lack wisdom, let him ask of God. For he that wavereth is like a wave of the sea driven with the wind and tossed. A double-minded man is unstable in all his ways. WILLIAM C. POPE.

To the Editor of The Living Church:

I BEG leave to submit the following contribution to the discussion of what a priest or layman is to do, who is out of harmony with the faith of the Church.

Orthodoxy knows that its formularies have arisen during several thousand years, in a world-wide territory, in and from inspired and uninspired men, of the highest character, devotion, acumen, learning. It knows that narrow souls have been orthodox, but considered this a necessary merit belonging to it, that they can, a fatal fault if they could not. It could not be catholic and exclude such. And inasmuch as orthodoxy's extension in intellect, sentiment, will, learning, time, space are as broad as above stated, orthodoxy is surprised that such petty considerations as A, B, or C's individual opining should weigh, or pass for comparative breadth.

For instance, orthodoxy knows—and so may anyone at all—that if God, man, and the world are such that an individual man can incarnate God in the world, perfectly absolute foundation is laid for the immortality of an individual man, and at once makes every individual man's hope and duty to become and be like Him. And this, we are told, is narrow. That bright, up-to-date people see something so much better to be at. One would expect mention of the difficulties besetting the orthodox way; but this is confined to orthodox literature, at least gets best exposition there. But what heterodox way offers any scheme of the world to compare with the above, either from a divine, human, or world point of view, promises anything like it for man or the world?

This is why orthodoxy holds to the historic. It knows that the historic Christ is just as necessary as the theological Christ to any individual historic man's salvation, likewise to God. That if the historic Christ is myth, the theological Christ is not logical, is no theodicy.

It is idle to ask a man, who really supposes he thinks that the matter of authorship is of a kind to illuminate or determine the doctrine of the Christ, to see the distortion of his own view. May he not, however, patiently, humbly, obediently practice orthodox worship, receive orthodox sacraments conscientiously, receive some, if not full benefits, and anyway remain in the way of grace in so doing? Is not so doing, itself an act of faith? EDWARD W. KLINE.

Quincy, Ill.

To the Editor of The Living Church:

I HAVE read with the deepest interest what Bishop Seymour says in reference to Mr. Cox's position. I have also read carefully what THE LIVING CHURCH has published in the Crapsey case. Bishop Seymour's is the only article that I have noticed from any of our Bishops, and like all of Bishop Seymour's writings that I have read, to me, it has a glorious ring to it. I hope when Mr. Cox reads what the Bishop says, his mind's sky will be clear, and if he still holds to his expressed heresy, will ask his Bishop to depose him. It seems to me that that, in view of his previous declarations, is the only honest way for him out of his difficulty.

Are our Bishops powerless, or can they enforce discipline? If they have the authority and power, when a priest becomes disloyal to his ordination vows and oath, should not their first act be to suspend the disloyal priest?

A man cannot put fire into his bosom and escape being burnt. The Church cannot play with a disloyal priesthood and escape serious injury. I think discipline a wholesome remedy in such cases. An army without discipline would soon be routed by the enemy. The life of the Church depends on her being true to her faith. A. V. GORRELL.

ON CHURCH MUSIC.

To the Editor of The Living Church:

AN extremely instructive and interesting article appears in the current number of THE LIVING CHURCH on Church Music, "by a layman." The whole subject of ecclesiastical music is one that is given too little attention by our clergy and lay people. It should be thoroughly taught the former in our seminaries. I have understood that only one of them makes any pretense of doing so. And Church people who are musical might give much more time and study to *Church* music than they commonly do, in which case our choristers and organists would strive harder to give us only the best in their line than many of them do at present. Articles like that which suggests this letter tend, I think, to foster a desire among both our clergy and lay-folk to know more about music from a Churchly standpoint.

But should not a word of protest be entered against the writer's words, mild though they be, against Gregorian or "plain-song" music in our churches? This style of singing is, above all others, preëminently Churchly, reverent, and devotional. Music is a handmaiden of religion, therefore that style which inspires the truest devotion, the greatest reverence, is the *best* music for use in the service of the Church, that is.

Now it is doubtless true that in the average parish church we cannot hope that plainsong will ever become "popular"—and it is well this is so. But we can hope that, being properly instructed in and taught an appreciation of, ecclesiastical music, we can hear a great deal more plain-song than at present. I do not plead for the use among us of the elaborate and intricate plain-song of the *Kyriale Romanum,* or the "antiphonal," and *vesperale.* But the Gregorian chant-tones, and some of the simpler Masses might be profitably used in our churches. We should encourage *congregational* singing, and this is best done in *unison;* now plain-song is always (or should be) in unison—therefore a more general use of the simpler forms of plain-song will induce more hearty congregational singing.

In churches where the Psalms are sung, they should always be sung to the Gregorian tones. These are musical, solemn and grandly beautiful when sung properly, as they can be with a little practice, and the pointing of the words of the Psalms for these tones is, it seems to me, extremely simple, as compared with the various pointings in use for "Anglican" chants. What congregation can join in the singing of an Anglican chant—unless it be one of the simpler forms, which latter are frequently based on the Gregorian tones? And congregations *do* (even, sometimes, when they have not the "pointed" words to read from) join in singing Gregorian chants.

The Church of the Advent, Boston, is frequently cited as having music of an order that can be said to be a standard for our larger parishes and choirs. In this church, the Psalms are always sung to the Gregorian tones. And much other plain-song music can be heard in this church.

The responses at Morning and Evening Prayer, in the Litany, and the *Gloria Tibi, Sursum Corda,* etc., in the Mass are surely more solemn and impressive, and more easily joined heartily in by the people when sung to the ecclesiastical plain-song than to music like the "Ely Confession," Tallis' "Festal Responses" (although the latter is *"harmonized* plain-song"), etc., etc. Moreover, these tones are authorized and sanctified by twelve hundred years' or more use in the Catholic Church, and are used to-day in nearly all our churches which can be said to be patterns for others to follow in a musical direction.

The hymns and canticles, and the longer portions of the liturgy that are sung in the Mass, may very properly be of the "Cathedral" type—yet it is refreshing and soul-satisfying to hear the grand, solemn old plain-song for all parts of the service at times—in Lent and Advent, and outside of these seasons also, and particularly at requiem services. We do not then want joyous festal melodies, but devotional, soothing tones, that bring us to our knees in humble adoration of Him who "doeth all things well," of whom, in joy and in sorrow, we can be made to say, "Blessed be the Name of the Lord."

Then in regard to hymns—there are many easy, melodious, and really beautiful plain-song tunes which should never be separated from the words with which they have been used, both in Latin and in English, from generation to generation. Who

having heard a congregation join in hearty unison in the singing of such hymns as "O come, O come, Emmanuel," "Of the Father's love begotten," "O sons and daughters, let us sing," "Come Holy Ghost, our souls inspire," "Now my tongue the mystery telling," and many others, would wish to hear these well-known hymns sung to some modern composition in harmony—in which probably but a few of the congregation could join?

In short, my plea is, that while we cannot, nor is it desirable to, except in a few cases, return to an exclusive use of plain-song music, yet plain-song has a place, and a very large place, in the musical parts of our worship—a place which it has largely lost in modern times, and to which we, Catholic Churchmen, should seek to restore it. Some Catholics are already doing this, and Bishops, priests, choir directors, and the laity generally, who understand and appreciate music—and especially *Church* music, must unite with them in an effort to encourage the restoration of plain-song (Gregorian) music to its rightful and true place in the service of the Most High God and our Lord and Saviour Jesus Christ.

Wollaston, Mass. J. G. Jacobs.

To the Editor of The Living Church:

THERE is so much that one cordially approves in the article in last week's number on "Church Music," that I feel moved to ask for space in which to comment on some points not equally to be commended.

After all that we have heard about Gregorian tones being the proper music of the Church, it is refreshing to find any attempt to return to their exclusive use characterized as "a long step backwards," and the prophecy that the present experiment in the Roman Church will end in failure. We admit the grandeur of Gregorian tones, especially with the aid of modern harmonies adapted to the sense of the words by the accompanist; also their fitness for choirs of men, and for use in Advent and Lent. I was particularly pleased with the author's defense of the much-abused Anglican chant.

But what prompts me to reply is the writer's narrowness in matters of taste, amounting to insularity, which is a common trait in Anglo-Saxon life, and therefore worthy of notice. As an illustration, let me tell of a young choirmaster, fresh from England, of whom I asked (sincerely for information) if there was not now much more music composed and used in the English Church in a freer spirit resembling the Continental type. His answer was to the effect that he supposed there would always be a large amount of "trash."

As a loyal Anglican, I should like to claim that the English school represents the highest type of religious music. But I do not believe that this is true, and I object to hearing people's limitations put forward as authoritative. The time was when I could not appreciate a good deal in Wagner's works, but I have since heard them enough to be convinced that they represent the greatest achievements in musical expression. An Englishman, Sir Edward Elgar, has outdone his master in technicalities, though not in greatness; and it augurs well for England's musical development that the disciple is tremendously appreciated. Now Handel, Mendelssohn, and Gounod all undoubtedly came under English influence, but their works are as distinct as possible from the Anglican school. The *Messiah* is certainly the most wonderful example of a composition living on and appealing to an age in which it is positively archaic, by virtue of its virility; but it is most original in its long-drawn phrases, which would not be imitated by the most florid school; while its great popularity is due largely to its excess of rhythm, as compared with the more meditative modern spirit. The *Elijah* certainly surpasses anything composed in England. The *Agnus Dei* from the *Messe Solennelle* (St. Cecilia) is delightfully French (evidently composed before the period of English influence in Gounod's life), and has long seemed to me a fine example of what Newman in his famous sermon calls "The religious use of excited feelings."

Mention is made of four American churches, all having "a service approaching the English Cathedral foundations." As it was my privilege all through my young life to attend Trinity, New York, regularly, I am glad to be able to assert that not a single English Communion service was ever used on a high day. What is the inference? That English music is very beautiful for ferial occasions, but that when one wants to offer to God the best that we can give, one simply has to look to the Continent. Of course, many of the Roman Masses are merely florid and flippant. I remember hearing elsewhere one even by Mozart which was thoroughly superficial; but a great many are deeply devotional, and, to me, vastly more helpful.

I should have thought that anyone would see the unfairness of comparing a devotional composition like Batiste's *Communion in G* with a recessional march by Stainer. The Frenchman might, indeed, be expected to express a loveliness which the Englishman might not attain. But there are splendid marches by French composers quite as virile as anything by Stainer. For the first to call forth a picture of High Mass and "a nation practically atheistic, indifferent to morality and religion, hostile to law, and committing all the horrors of the French Revolution," and the second to suggest the Anglo-Saxon race in all the glory of its world-wide mission, is a little too much. France has her troubles; so has England; and so have we. But I, for one, got a very different impression seventeen years ago by what I saw even in Paris itself of a substantial, cultivated, beautiful Christian civilization.

Personally I care more for German music than French; but in organ compositions, the French seem to excel. I have celebrated the Holy Eucharist when Batiste's *Offertory in D* (beginning in the minor)—brilliant piece that it is—put me in a better spirit for offering the Holy Sacrifice than almost any anthem could.

What I plead for is a broader appreciation of all that is good, in architecture as well as music. We are the American Church, and no more bound to English expressions of devotion than we are by the Royal Commission on Ecclesiastical Discipline. Above all, let us have a larger charity for other portions of the Catholic Church whose genius may not be quite the same as ours. (Rev.) Fred. Wm. Burge.

Hammondsport, N. Y., July 24, 1906.

REMARRIAGE OF DIVORCED PERSONS.

To the Editor of The Living Church:

I READ in this week's Living Church that in one of the nearby dioceses, a *deacon remarried* a couple who had been divorced five years. What I should like to know is, Was the marriage service of the Prayer Book used? If so, what a mockery some of the words used must have seemed: "Till death us do part." "Those whom God hath joined together, let no man put asunder."

Reconciliation between husband and wife estranged, divorced by the law, is doing God's work; but can the Church's marriage office be used again in its entirety? Divorce is a purely secular affair; a remarriage should also be a purely secular function. Then the two so reunited can come to God's altar and receive a blessing, but this should *not* be the blessing which they received when first married.

Of course, the service of the Prayer Book may not have been used, and phraseology, "married a second time," may have been carelessness on the part of the reporter. But one ought to be careful, as people reading the item might get a wrong impression. H. P. Scratchley.

Bloomfield, N. J.

AN EXPLANATION.

To the Editor of The Living Church:

YOU were good enough, some weeks ago, to call my attention to a misreport of an address I made at the annual dinner of the Alumni Association of the General Theological Seminary. I have been favored with several editorials in various newspapers of the country, all based upon a report in the New York *Tribune*. The morning that said report appeared I gave the *Tribune* the opportunity of correcting several mistakes, but a week later I received a proof of my letter together with an affirmation by the reporter that he and another man heard me say everything I objected to, except, possibly I may not have said that "in Europe God was believed to be the Maker of the universities." Possibly it may be of interest to some of your readers to know what I thought I might have said, and in fact was seriously disposed to think I did say on the above named occasion:

First.—The paucity of candidates for Holy Orders arises largely from (*a*) the agnostic character of American secular education, and partly from (*b*) the uncertainty of the sound of many ecclesiastical trumpets.

Second.—American "Education," beginning with the primary facts of the Christian religion in schools largely taught by clergymen in the early period of American history, has

changed its base, until now the sphere of "education" illogically rests upon the tortoise's back, with no adequate First Cause to support it and no final purpose.

Third.—"Education," whether secular or religious—both are one—must lead out from certainties and from causes, distinctly described, adequate to their effects. In the universities of Europe God stands as the Maker of the universe. However described, He is not ignored. In America the tendency is to magnify that "liberality" which relegates to oblivion the Personal God great and intelligent and loving enough to make man, give him intelligence, volition, and affection. Until that Personal God becomes again the basis of American education, it will remain true that with all our splendid educational institutions, if there is one thing America is ignorant of it is the meaning of the word—*Education.*

Fourth.—In view of the conditions, it is not remarkable that there are 97 vacant parishes and missions in 30 dioceses west of the Alleghenies, and 74 new fields in the same territory asking for clergymen. There are causes for every effect; and with only 19 men graduating this summer from our eleven so recognized general seminaries whose residence is west of the Alleghenies and north of 35° latitude, it is a time for most serious consideration of those fundamental causes which affect great movements. We have been singing "Onward, Christian soldiers, marching as to war"; but it is a time to halt, for drums to cease, and for every man to stand firmly in the breaches of the earthworks that have been thrown up by the advance columns of the Church. It is a time to listen to the orders that come from the great Head of the Church, if the Church shall hold what she has so dearly won. It is a time when we may expect two classes of men to apply for Holy Orders—fools and heroes.

WM. C. DEWITT,
Dean Western Theol. Seminary.

MISSIONARY WORK IN THE MIDDLE WEST.

To the Editor of The Living Church:

SAID a revered Bishop of the Church in the Middle West, in writing to a candidate for holy orders, some years ago:

"We need *men* in our region, pioneers, men who will go and break up the soil and make fruit grow where there is none.

"Many of our clergy seem to me to desire to be mere lawnmowers, to mow a lawn already prepared for them, to work in parishes already developed. These are useful men no doubt, but we need some of a different sort, heroic men, men who will make the grass grow when there is no grass.

"I have thirty cities of full 2,000 people where the Church is unknown. I may call out, 'who will go for us and preach the Gospel?' But there are no Isaiahs, who respond, 'send us.'"

There are doubtless many similar dioceses in the American Church. And with the difficulty of securing men for this pioneer work in towns where the Church is unknown many a Bishop's heart grows heavy and his hair turns gray.

But there is another phase of missionary work in the Middle West which is even more perplexing, and that is the problem of securing regular clerical ministrations for missions already organized.

In this diocese for example we have, in addition to a splendid pioneer field, about forty missions and dependent parishes. At least twenty-five of these are in growing towns of from 2,000 to 12,000 population. All of them have chapels (some of stone) seating from 100 to 300 persons, no debts, and none pay less than $800 a year salary—some pay more. Nine missionaries could easily take care of them all. Many of these missions would become self-supporting parishes in a very short time. And yet, though local organization and work are maintained by the laymen, they often do not receive the spiritual ministrations of the Church for many consecutive months. The people want the Church, and I have found splendid response to even the limited services which I have been able to render each of them.

Just why it is that clergymen are willing to go as missionaries to foreign countries or to our own frontier, but are unwilling to do the same work in the Middle West is not easly discernible. To be sure our work lacks the glamor of the frontier and foreign fields. But work is as seriously needed here as there and is more fruitful. Also the sacrifices are no greater, the salaries no less.

Could we delve into the historic long ago, before diocesan organization took place, we might perhaps find a reason for the present condition of Church work in the Middle West. We might learn why the Church has remained the little "Protestant Episcopal (!) Mission around the corner," while the modern denominations have "triumphed gloriously." But life is too short to worry over mistakes, particularly those for which we are not responsible.

What is needed now is strong men with which to continue the work of sane evangelization and ecclesiastical reconstruction.

There may be dioceses in which the conditions justify the appeal, "give us money to build churches." But that is not the great need of this diocese, for this is a comparatively rich state. Unfortunately however the individual wealth is at present held chiefly by men of the world or by our aggressive denominational neighbors, and not by communicants of the Church.

Our great need, therefore, is for men, clergymen of missionary convictions and zeal, men who like Philip the Deacon, or St. Timothy, are willing and able to "do the work of an evangelist." Give us such men and we will build our own churches.

The devoted, earnest priest who is free to undertake missionary work, will find here most promising fields. The work is no harder than a faithful priest in a settled parish has to do. It is simply different work—less exhaustingly fretful, and more encouragingly fruitful.

J. A. SCHAAD.

Kansas City, Mo., St. James' day, 1906.

A PLEA FOR HUMILITY.

To the Editor of The Living Church:

"A TIME of conflict is upon us." To go through it safely, we need especially to cultivate three great virtues:—Fidelity, Charity, and Humility.

The first has been amply argued. Let us be faithful to our vows and contracts. Let us withhold the authority of Holy Church from heresy. Let us refuse to allow some changes in our Prayer Book "permissive in their character."

Charity, too, has been counseled, but unfortunately some, I think, who may be charitable with the weakness of the flesh are severe in their judgments upon the weakness of the mind. Most, perhaps, are inconstant at times. The human mind is hard to understand perfectly. As THE LIVING CHURCH indicates, an heretical inconsistency is ample ground for suspecting his conclusions. Let us be kind to heretics lest we confirm them in their error, or provoke them to schism.

But I have not noticed a plea for humility. This ought to help the trouble at its source—the heretic himself.

If we *love* the Church, is it not because we recognize it to be an organism divinely authorized? Most of us, perhaps, are assailed with doubts at times, but, if we are humble in mind, we hesitate to disagree with the Witness to the Truth. If doubts overwhelm us, we will be silent for love of her, and hope to be reconvinced. We will use her ministrations as well as we may. The Holy Communion, if our faith in it is strong enough to do so with a clear conscience. The services of prayer and praise, if nothing else. Let us be humble and we will trust Holy Church.

For our own safety, then, let us be humble. For the safety of brethren weak in the faith, let us be charitable. For the safety of our Church, let us be faithful.

JOHN F. DOUGLAS.

IS THE EPISCOPATE AN AID OR A HINDRANCE TO THE GROWTH OF THE CHURCH?

To the Editor of The Living Church:

THERE are, no doubt, many persons who will impatiently scorn the asking of such a question. Is not the Episcopate divine? Is it not Catholic? Is any other form of Church polity tenable?

The old doctrine of "The divine right of kings" is a true doctrine, but what wonderful modification it has undergone from the day when men regarded one man only as free, and he the king, to the day when all men are free and the king the servant of them all.

Spontaneous generation is impossible in the Church as in the race. Life can come only from antecedent life. Succession, whether called apostolic or by some other name, is God's law. But our doctrine of apostolical succession may need examination and modification, and I am convinced that there are many earnest men, even on the episcopal bench, who will not resent the asking of this question.

Since the days of the General Councils we have been taught

to do nothing without our Bishop, which is a true principle. But if the Bishop cannot be had, if the demands upon his time and activity are more than any man can respond to, if he is infirm, away from his diocese, or his diocese is large and possesses remote areas, it must inevitably follow that the work will languish or stop.

We are sometimes greatly impressed with the numbers and resources of the Church. Contrasted with earlier days, the progress seems great, but comparison with the freer movement of other religious bodies is not so encouraging. The statistics of our Church Almanacs for last year show an advance of but 2 per cent., with an actual loss in several dioceses, even those whose Bishops are most active. Our Bishops are not simply general administrators. We have loaded them with a mass of detail which no one is permitted to perform for them, and there are very few dioceses wherein, if the Bishop conscientiously performs the duties of chief missionary, he will not in a short time fail from exhaustion. Some relief has been sought in the appointment of Archdeacons. But it has been truly said that an active Archdeacon, by multiplying the number of stations, does but increase the labors of the Bishop, and hence from the Bishop's standpoint is not desirable. If the Bishop, from whatever cause, is unable to perform the work of a diocese, and no one else is permitted to do it for him, the Church must inevitably languish.

The English Church is at the present time seeking to increase the Episcopate by the subdivision of some of the dioceses, but an act of Parliament is necessary for the creation of a new diocese in every case and a general enabling statute is called for. Here we do not need an act of Congress to enable us to subdivide a diocese, but the restrictions surrounding the Episcopate are still very great.

If this Church is to rise to the opportunity before it in this country, and become in fact the American Church, if the Episcopate is to be, as its divine commission comprehends, the aggressive missionary agency of the Church, it follows that there must be enough Bishops to do the work. But our only method of creating Bishops is by the subdivision of dioceses, and the sentiment of the Church is opposed to small dioceses. The Episcopate is regarded as in some sense, a principality. Here and there one hears the mutterings of discontent over the burden of the expense of sustaining it. Parishes groan under the heavy assessments and seek relief by pleading for an endowed Episcopate, unmindful of the fact that if there is no endowment for a new diocese, and there is no other way of securing the Bishop's support, there can be no Bishop, and hence no Episcopal Church. The only thing left is to invite some other religious body to step in and do the work which we cannot perform. Small dioceses with the multiplication of diocesan officers, councils and machinery, are to be deplored, but the Church will be found deficient in ingenuity if she cannot devise a way of meeting the need for active, earnest men without raising the bar of a previously accumulated endowment or a burdensome palatial establishment. Young, earnest, devoted men can be found in abundance for this service in spite of occasional declinations, if the Church will but invest them with the authority. But how?

It is essential that a Bishop be *the Bishop* of the area allotted to him, and it would seem perfectly feasible to give the dioceses the right, with proper restrictions, to elect as many Bishops as the work required and the treasury would support, without the necessity for subdivision, but with definite assignment of territory. If this cannot be done, then, to my mind, the only remedy lies in the suggestion of the Bishop of Minnesota and others for the creation of an order of Suffragan Bishops.

The Episcopal Church, with its loyalty to the faith, its purity of doctrine, its unity of organization, its liberty of conscience, and its abundant resources, is worthy of becoming the Church of the American people. May God speed the day!

Minneapolis, Minn. C. Edgar Haupt.

THE FIELD HOME.

To the Editor of The Living Church:

YOUR article on page 406, speaking about the splendid work done in St. Mary's of Lake Mohican parish, of which I had charge for many years, leads me to mention that here we have unique quarters for those children who spend the summer here, and for a number of years we have brought from the slums of New York not less than 500 children. Personally I would prefer that this work should not be noticed, but a friend tells me that if people knew of it, many might be stimulated to copy it.

The Field Home, of which St. Catharine's Church is the chapel, has nearly 300 acres, containing a lake, bathing pool (much larger than that at Mohican), springs, drilled wells, one of which is over 200 feet deep, through solid granite; and fifteen cows, together with nine mules. We are within a short distance of the new Croton dam, so far the largest dam in the world; and the grant from William and Mary of England, as well as deeds from the "Amerinds" is still at our family manorhouse, the only remaining manorhouse occupied and owned by the lord of the manor.

manor. Yours truly,

St. Catharine's Church, Fieldhome, N. Y. C. deP. Field.

P. O. Box 294, Peekskill, N. Y., July 23, 1906.

THE ENGLISH ROYAL COMMISSION ON ECCLESIASTICAL DISORDERS.

To the Editor of The Living Church:

IN your timely article under the above caption in your issue of July 21st, while very properly pointing out that English Church rulings on such matters have no application in the American Church, you seem further to take the position that the Church of England is not subject to parliamentary control in its ritual and manner of worship. In this I think you go too far.

The Church *in* England was made the Church *of* England by the statutes of Henry VIII., and has ever since been "on a thoroughly Erastian basis." That is to say, the English Church in its corporate capacity has always submitted to Parliamentary control and direction, and has never in its corporate capacity taken a contrary position. And while the present relation of State and Church subsists, I cannot see how it can be doubted that Parliament would have authority to forbid the use of vestments altogether.

So long, therefore, as the Church in its corporate capacity, as the "Church of England," consents to remain in this Erastian position, no individual clergyman can lawfully refuse to conform to what the Church recognizes as law; he must obey or resign.

The proposed Education Bill is another *reductio ad absurdem* of the position of the English Church. Surely the religious education of the people ought to be the special function of an "Established Church." Of what earthly use is it for the State to "establish" a Church if the "Establishment" is not to be allowed to have charge of religious instruction; yet the Church of England does not venture to claim that the religious education of the people is its special prerogative. Its protest against the Education Bill is because in that measure the Established Church is not treated as well as the Dissenters. Truly we Americans may be thankful that we are neither subject to political domination, nor in any wise governed by English Erastian regulations. Roland Evans.

Haverford P. O., Pa., July 26, 1906.

A LAYMAN'S POSITION IN THE CHURCH.

To the Editor of The Living Church:

MAY I express my entire agreement with you as opposed to your critics in regard to the advice you give clergymen who find themselves in the position of the Rev. Mr. Cox, of remaining in the lay communion of the Church—*if they can conscientiously do so.* The faith of the Church is of course the same for a priest and for a layman, but if a priest is an heretic and teaches heresy, the Church is responsible and he should be silenced; if he is a layman it is only a question of his own conscience. So long as he can say that he conscientiously uses the formularies of the Church he is entitled to membership in it and reception of the sacraments. The Church does all she can to teach her children the right faith, but she cannot always secure their right apprehension of it. There are many people who receive the Church's sacraments whose faith is not correct, but so long as they profess the faith in the terms the Church prescribes, she must receive them. If they come to feel they cannot use her formularies and go into schism, then the act is theirs, not hers.

If one comes as Mr. Cox does and asks whether the interpretation he puts upon the Church's forms is a just and true one, we are bound to say no, and the Church cannot allow him, speaking by her authority, to teach it. But if it satisfies him personally, and he says that he can conscientiously use them,

that is his affair, and so long as he can do that, she will not reject him from her communion, but she cannot alter her formularies to contradict her faith to suit him.

Is not that the true position of the Church towards such a man as a priest or as a layman? G. WOOLSEY HODGE.

Philadelphia, July 29, 1906.

THE TRANSFIGURATION.

FAITH, WORSHIP, WORK.

BY THE REV. CANON GOUGH, D.D.

"Lord, it is good for us to be here."—St. Matt. xvii. 4.

THERE are, as a preacher of the Church has pointed out, three great and necessary features of man's life to which, in a remarkable way, this incident of the Transfiguration bears witness—Faith, Worship, Work. Where will you find a life, a true, strong life, a Christian life, from which those three things are absent? And they are all three there before you in that scene of the Transfiguration.

Note then first, there must be *Faith*; it is itself the basis of all practical effort; it enters into all life: business life is built upon it, and failure therein is often the result of want of faith, or of faith misplaced.

The Christian Church, and the Christian life must have faith, too, for a basis; and so the time came when those who first had followed, and wondered, and begun already to love, must definitely, to themselves and to others, profess their faith in Him whom they loved and followed. Just before the Transfiguration the issue came: "Whom do men say that I, the Son of Man, am?" "Whom say *ye* that I am?" That issue *had* to come; that question must be decided; Christianity could come to no practical result, could accomplish no end, be of no power in the world, until that decision had been made; not until they "knew whom they believed" could He be to them all that He willed to become—not till then could the penitent go away in peace knowing herself forgiven; or the weary and heavy laden find rest unto their souls; or the worldly find strength and motive to leave all and follow Him. "THOU ART THE CHRIST:" it marked truly an epoch in infant Christianity, and by it Christianity still lives. The whole Creed of Christendom is in that sentence, as the oak is in the acorn: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD!"

And then secondly there comes Worship: "He was transfigured before them": transfigured in their thought from the moment of that first confession; transfigured now in visible glory before their eyes. Thus in their faith, so recently confessed, confirmed, and justified by the glory which shines from the Person of their Lord, and by the Voice from heaven: *This is My Beloved Son, in whom I am well pleased.* How that scene impressed itself upon one of those who witnessed it may be realized by St. Peter's words written years afterwards: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty. For He received from God the Father honor and glory when there came such a voice to Him from the excellent glory . . . and this voice we heard when we were with Him in the holy mount." Thus Faith has preluded Worship, and Worship in its turn has confirmed Faith; and the same St. Peter is so affected by this atmosphere of Faith and Worship that he exclaims, "Lord, it is good for us to be here" (*Kalon estin,* it is *beautiful* to be here), and he wants to build three tabernacles for the perpetuation of that life of Worship which is so "beautiful."

Thirdly. But the Transfiguration is no finality:—

> For ever would we gaze on Thee,
> O Lord upon the mount;
> With Moses and Elias see
> That light from Light's own fount;
>
> Here would we pitch our constant tent,
> For ever here abide;
> And dwell in peace and full content,
> Dear Master, at Thy side.
>
> But no, not yet to man 'tis given
> To rest upon that height;
> 'Tis but a passing glimpse of heaven;
> We must descend, and fight.

Below the mount there awaits the Lord and His disciples a representative of suffering humanity in the person of a sorrowing father and the demoniac boy, victim of that terrible possession described by St. Mark in four pictorial words: the spirit *"teareth* him, and he *foameth,* and *gnasheth with his teeth,* and *pineth away."* Here then is work to be done; and you will thus note that the Lord has led his disciples *"on* to a world of thought; *up* to a world of worship; *down* to a world of work" (Alexander, Bishop of Derry).

You have then the three great words which indicate, as far as single words can do so, three periods of Christianity; three features of the life of the Christian and of the Church. *Creed, Worship, Work.*

The early centuries were chiefly engaged in moulding Christian doctrine and securing it from error. The middle ages were busy in elaborating worship; building its tabernacles, monasteries, cathedrals, churches: before the Church to-day social problems stand forth in solemn array asking for solution and for remedy.

But you will notice that these three are really co-existent: as has been well said: "Without confession of faith, devotion becomes fanaticism: without devotion, confession of faith but a congelation of dogma; without confession and devotion, effort is soon left to Police Magistrates and Poor Law Guardians." The Christian Church then, and the Christian man, *believes, worships, works*: the power of his work lies in his faith and worship: his faith and worship are barren without his work.

Here then in conclusion are one or two reflections concerning the spiritual life of us all:—

1. First of all we must take care that we have the ground work of faith. Lay the foundation in Peter's Confession—"Thou art the Christ, the Son of the Living God." For as it has been well said, "We must stand fronting eternity with our belief; not with the many things which we think we believe, or make believe to believe, but with the few things that we really do believe." And it must begin from within: for "the man who has not God within him, will never find God without him in nature."

2. And secondly, there must be worship. Love of prayer, of communion with God and with the world unseen; the upward drawing of Christ, as when He took the three favored ones, and "leadeth them up into an high mountain apart by themselves; and was transfigured before them." These two are the foundation of the true life; there is no true life, intellectual, moral, spiritual, without them; "This is life eternal to know Thee the only true God, and Jesus Christ whom Thou hast sent."

3. But life is exhibited by activity, by movement. Science teaches you that, and religion says the same: "By their fruits ye shall know them, and every tree which bringeth not good fruit is cut down and cast into the fire." Faith and Worship must issue in Work. Nor indeed is it to be all what we call *Church work*: save that, in the widest sense, work for man is work for the Church, and for God, too. The life of Christ upon earth is described by two short sentences, one by St. Paul in three words, and the other by St. Peter in two: οὐχ ἑαυτῷ ἤρεσεν (He pleased not Himself); διῆλθεν εὐεργετῶν (He went about doing good). "There are," it has been well said, "still demoniacs at the foot of the hill." Think of the wild cries; the intellects shrivelled by ignorance; the souls driven into the waters of misery or the fires of lust; the poverty, the sickness, the crime, barricaded within the walls of cities, pent up in those unspeakable dwelling places which are the reproach of our land. "Rookeries," indeed, for they are haunts of all unclean birds, which like those in Scripture, love garbage and darkness and dirt. Here, then, is work for Christian men to do: to preach a gospel of cleanliness, of purity, of healthful conditions of life—fit and blessed prelude to the Gospel of peace and light and love; to introduce a transfiguration which beginning from without, shall meet the transfiguration from within, even that transfiguration which the Son of God shall accomplish in His time: "Who shall change our vile body (the body of our humiliation) that it may be like unto His Glorious Body, according to the mighty working by which He is able to subdue all things unto Himself."

A RETICENT TOMBSTONE.

Dr. Sawyer of Williston Seminary at Easthampton, Mass., was discussing the early education of the older generation. "It was not such as people get now," he said, "but I am not ashamed of it. When I think of it I am always reminded of an epitaph I once saw in a desolate little town. It devoted two lines to the virtues of the good woman buried there, concluding with this line: 'She averaged well for this vicinity.'"—"Under the Spreading Chestnut Tree," *Everybody's Magazine.*

LITERARY

RELIGIOUS.

The Eternal Religion. By J. Brierley, B.A. ("J. B."), author of *The Common Life*, etc. New York: Thomas Whittaker.

The author of this book is a representative of "liberal" Christianity. In a series of short and disconnected chapters on religious topics, he gives his views on various phases of "The Eternal Religion," not the Christianity that has been, but that which is to be. With a strong hand he points out the mistakes of the past and indicates the path of future progress. The phraseology of Christian dogma is still employed, but the meaning of the Incarnation, Atonement, Resurrection, etc., is explained on "scientific" or natural grounds, and the supernatural element in religion disappears. Worship becomes unnecessary, and ritual is severely dealt with, in terms more forcible than elegant, *e.g.*, "We cannot please God by raising a stink in church." Many true things are said of neighborly duty, in which the merit of the book chiefly lies. The style is easy and pleasant, but the ideas commonplace.

Tuxedo Avenue to Water Street: The Story of a Transplanted Church. By Amos R. Wells, author of *That They All May Be One*, etc. Illustrated by Josephine Bruce. New York: Funk & Wagnalls Co. Price, $1.00.

The little book is a parable. It is the story of a church building which was removed bodily in the course of a single night from its site on fashionable Tuxedo Avenue to a vacant lot on squalid Water Street. This was done at the instance of a wealthy English woman who was greatly interested in Christian sociology. The following morning the edifice was crowded to its doors with a scoffing, but curious mob, and why and how these people remained to pray is the province of the book to reveal. The author is evidently an Evangelical of the Evangelicals, and a man who earnestly believes that Christian congregations have never yet fulfilled their duty toward those who are forced to spend their lives on the highways and in the hedges—hence the parable.

History of the Reformation. Vol. I. By Thomas M. Lindsay, D.D., Principal of the United Free Church College, Glasgow. New York: Charles Scribner's Sons.

This latest volume of the International Theological Library "describes the eve of the Reformation and the movement itself under the guidance of Luther." It carries the history to the Peace of Augsburg, 1555, and is to be followed by a second volume, dealing "with the Reformation beyond Germany, with Anabaptism, Socinianism, and kindred matters, which had their roots far back in the Middle Ages, and with the Counter-Reformation." There is disproportion in this division of subject matter; but Dr. Lindsay is one of those who still hold to the idea that the Reformation and Luther are synonymous terms. "We may say, without exaggeration, that the Reformation was embodied in Martin Luther, that it lived in him as in no one else, and that its inner religious history may be best studied in the record of his spiritual experiences and in the growth of his religious convictions." Starting with this assumption, the book gives a clear account of all that prepared for the religious revolution in Saxony, a detailed account of Luther's career, and closes with a chapter on the Religious Principles of the Reformation, which, though open to criticism, as to the proportionate influence of Luther's leading principles, contains a lucid and vigorous statement of Lutheran doctrine, and is the best thing in the whole work.

The book gives in convenient shape the interpretation of the Saxon Reformation contained in the new Cambridge History, and shares to some extent the excellences and limitations of the larger volumes. Its chief defect lies in an inability to sympathize with, and in some few instances even to describe with accuracy, the guiding motives and actual strength of the Christian Church in earlier days. There is too much suggestion of the obsolete notion that the Middle Ages were all wrong, and Luther all right; that Christianity was virtually in abeyance from the first century to the sixteenth. The mediæval Church is unduly depreciated and Luther is idealized. Luther stands in no need of idealization. He can well afford to be painted, warts and all. He is an unmistakable spiritual genius and the great man of his century, and is in no need of disguise in a fancy sketch. His faults and limitations are, at this distance of time, sufficiently obvious. Frank recognition of them cannot invalidate his claim to rank with the strongest men in all time.

This volume of the International Theological Library is intended to supply a felt need, and is in some respects more convenient for use than other books now accessible. But the thing really needed, a concise and critical history of the Saxon Reformation, has still to be written.

F. J. Kinsman.

FICTION.

A Soldier's Trial. A Story of the Canteen Crusade. By General Charles King. New York: The Hobart Co.

Like all of the author's popular works, this story gives to the general reader an intelligent apprehension of life in a frontier garrison. It shows that the several members of such a post form one large family, therefore anything that affects the welfare of any individual in the community reacts upon the lives of all. For this reason the question as to whether or not the Government should sustain a canteen as part of its provision for its soldiers, is one of paramount importance. General King's arguments, as developed in the story, seem to be well taken, and will undoubtedly place the matter before many of his readers in an entirely new light. The book has a clever and an interesting plot which reaches an unexpected *denouement*, and, as an added attraction, a good portrait of General King forms its frontispiece.

Bembo. By Bernard Capes. New York: E. P. Dutton & Co. Price, $1.50.

A story of Italy in 1476, when Galeazzo Maria Sforza was the reigning Duke of Milan. The court of that city had become very corrupt, when Bernardo Bempo, an attractive youth who had been brought up by the Abbot of San Zeno, and had lived among visions all his life, suddenly conceived the idea that he had a mission to purify the court of Milan. Gifted with youth, beauty, and fascinating manners, he was well received by the duke and the men and women of the court, and for a time his influence was so great that he really seemed to be converting them to his Gospel of Love. Unfortunately for him, the duke left Milan on an expedition into Piedmont, and during his absence the malicious lies of certain individuals who were jealous of Bembo's influence with the duchess, prevailed to such an extent that, on the pretext of his being a traitor, he was seized one night and imprisoned in the "Hermits' Cell." Here in this loathsome dungeon he was left to die of starvation, with no companions except the court jester or fool, who had been thrust in there with him.

The story in itself is interesting, but one cannot but regret the necessity of introducing in fifteenth century stories the immoral practices and cruel tortures common in those days.

The Law Breakers and Other Stories. By Robert Grant. New York: Charles Scribner's Sons. Price, $1.25.

Mr. Grant is a skilful writer of short stories; and he shows in this volume that his hand has not lost its cunning. Some of the stories have a moral, such as a cultivated and public spirited gentleman would desire to enforce. But preachiness is absent, and interest is well sustained.

The Garden, You, and I. By Barbara, the Author of a Commutor's Wife. New York: The Macmillan Co. Price, $1.50.

There is no least doubt of Cousin Barbara's return to her first love, the Garden, being given a hearty welcome. Her divergence from her favorite subject in her later books has not been of any special credit to her reputation as an entertaining literary person. So we welcome her discursions on gardening with handclapping. In this volume, Mrs. Wright takes us into her confidence again, and once more we are the repository of all her genial little confidences on her views on the simple life, woven into the more serious, or is it humorous, problems of the best soil and location for her beloved shrubs and flowers. The direction of the wind has so much influence on plants and human nature that they are naturally lightly arranged side by side and the wind soothes, cheers, or disturbs each in much the same manner. That is according to Mrs. Wright and who so bold as to dispute such palpable truth? We confess to imperfect knowledge as to many of the author's statements about the garden and only know that any one who imagines the book a manual only of gardening for the beginner will miss much refreshment on the humors of mental arbor culture and miss meeting many old friends and making some new charming ones.

A story of Alabama, especially depicting the horrors of child labor in the cotton mills, against which so valiant a fight is in late years being waged, is *The "Bishop" of Cottontown*, by John Trotwood Moore. It is a strong book, though dealing too frequently with the seamy side of the life of a wild young man to be altogether satisfactory reading. There is in it a fine piece of descriptive writing in the chapter telling of the battle of Franklin. [John C. Winston Co., Philadelphia.]

A thrilling story of the *Prisoner of Zenda* order is *The Colonel of the Red Hussars*, by John Reed Scott, in which an American becomes heir to a European throne and suppliant for the hand of a princess, and has a long series of exciting adventures in achieving success. The story is a good one. [J. B. Lippincott Co.]

Mrs. Molesworth hardly sustains her reputation in a new book of short stories, *The Wrong Envelope and Other Stories*. The first of these, which gives the title to the volume, is quite commonplace, and none of them is remarkable. Included in the volume is a story by Mrs. Molesworth's son, Bevil, who died at his ranch in Patagonia some seven years ago, the scene of which story is laid in that land.

THE TRANSFIGURATION.

The pampas grass lifts its lances of green:
Over the marsh-land the reed-bird soars:
Lake Merone's waters, with silvery sheen,
Lap with low cadence its shadowy shores.

Up to the north stands a great cliff free,
And out from under its mighty mass
The waters that feed the Jordan pass,
In a purling streamlet, to Galilee.

On the face of this cliff in an ancient day
Some hand has engraven, "To the Great God Pan"—
"Nature is God"—so these sad words say—
"Pray not to deaf ears—nor her dark scroll scan."

But, near to this cliff one day there stood
The Man, whom the sick never sought in vain;
Who helped the perplexed, who encouraged the good,
And led sinners home unto God again.

"Who am I?" said the Man to His followers then,
"The Christ of God!" came Simon's voice.
"Petros art thou! and on this rock then
I will build My Church, and make man rejoice.

"For Pan is not God, O children Mine,
Nor Nature nor Law show God's face clear.
Who owns Me and tries Me as all divine
In Me shall he find the Father dear."

Up Hermon's mount, by a slow, steep way,
Went the chosen three and the Master blest.
"Who am I?" still He seemed to say
Who erst had been by one man confessed.

And out of God's heaven the answer came,
Christ's raiment glistened a glory fell.
His face, as on Patmos, shone like flame.
'Twas the Christ. God said it. Their hearts knew well.

* * * * * *

And, even now, as we fret and pine
Because God is not found in ease or gold,
'Tis Pan that is dead, while 'tis Christ divine
Who happiness' only secret holds.

Cleave to the Christ, and confess His name,
And back in defeat their dark ranks fall—
Mammon, and greed, and sin's low shame,
Men's fears of the dark, and forebodings all.

Cleave to the Christ, and life grows fair
And into the heart come cheer and song,
And a tender whisper breathing along,
"Who am I? Who am I? child most dear."

And quick comes the answer from God in His sky,
In better hopes and in purposes high,
Glory of light in the good man's face—
So Christ still is transfigured when, in His place,
His children plead in His Name divine,
And God seals them His sons by His grace benign.

"Who am I?" tenderly asks our Lord.
And our heart makes answer, "The Christ of God!"

The Rectory, Benson, Minn. CARROLL LUND BATES.

THE UNFINISHED SERMON.

BY RAY DAVIS.

THE Rev. John White Cloud laid down his pen and buried his face in his hands. He was weak from a spasm of coughing, and the air in his little study was hot and close. Few white men could have read the half-finished sermon that lay before him, for John White Cloud was an Indian. The son of a long line of chiefs, he was by nature a leader among his people, and the deeply religious nature, also his by inheritance, had made him ready to realize that the God to whom the white man prayed was the God toward whom his people had been groping for many generations. With all the Indian's belief in the reality of a vision, he obeyed the call which came to him, commanding him to lead his tribe in spiritual things, as his fathers had led them on the warpath. He was not a young man when the call came to him, and the changed manner of life had left its mark. John White Cloud knew that he was dying of consumption.

His wife heard the racking cough, and softly opened the study door. The form beside the study table was motionless, the brown hands covering the thin face. She waited a moment, then with Indian intuition she closed the door, and went away as softly as she had come.

It was June, and the prairie was bright with flowers, the wild roses were blossoming in a profusion that the white man has seldom seen, and the blue of the summer sky was reflected in a multitude of little lakes. Through closed eyes the Rev. John White Cloud seemed to see it all, as he sat in the hot little study. His clerical collar choked him, the stiff, black clothing seemed to chafe his once active body; there was glory and the fire of enthusiasm on the hunt, or the warpath, but little of either in coughing one's life away. At the theological seminary he read of the early martyrs, who suffered at the stake because of their faith, and he sometimes envied them;—as an Indian he knew how to endure physical pain, and he would have been proud to show how much an Indian could suffer for the sake of the Christ who endured the death of the cross for him! The faith required much in the old days, but was asking not less from the Indian priest who sat in his study that June day.

John White Cloud drew his sermon paper toward him again, and took up his pen. At the top of the sheet his text was written in a cramped but careful hand. He had selected the greatest message of the greatest missionary of the early Church: "Whom, therefore, ye ignorantly worship, Him declare I unto you." The sermon was about half finished. He had outlined some of the native religious ideas with the skill of one who had been familiar with them from his youth, and he was working out an application. He wanted to show his people that the God whose presence they felt in their visions, and whose power was made known to them in the forces of Nature, had manifested Himself to the world by His Son, Jesus Christ; he wanted to make them feel the Eternal Trinity of divine Power, Love, and Inspiration, but the spasm of coughing returned, and he could only think of how the wind was blowing across the prairie, and of the life that might come back to him if he could only ride fast and far on his rough little pony, with loosened collar and swinging arms; if he could only lie on the ground in the *teepee* at night, and, through the smokehole, look up and see God's stars keeping watch over His dark children; if he could only eat the buffalo steak cooked on a crotched stick beside the open fire, while the twigs crackled under the swinging pail of soup, it would bring back the strength to his wasting body.

But all the old manner of life stood for the old belief; if he encouraged his people in the one, he could not lead them out of the other. They looked to him as their example. If he would lead them to the white man's God, he must live in the white man's way.

At last he laid down his pen with the sermon still unfinished before him.

* * * * * * *

On the Western prairie there is a little church called the "Chapel of the Messiah." He who rides across the prairie can see from afar the cross above the church, the cross which is the symbol of suffering, and the sign by which we conquer. In the little churchyard lies the body of John White Cloud, a messenger of the Messiah. The voice that proclaimed the message in the wilderness is hushed in the sleep that He giveth His beloved, when the day's work is too hard for them;—but what of the unfinished sermon that lay on John White Cloud's desk that June morning? Many voices are preaching it to-day, for half a score of native clergy have taken up John White Cloud's work, and are carrying it forward. It is the same work, with the same great message, "Whom therefore ye ignorantly worship, Him declare I unto you."

The sermon of John White Cloud is still unfinished, and will not be completed until the Messiah of the Indians shall come to claim His own.

HOW TOWNS ARE GROWING IN NEVADA.

Less than two years ago, a prospector lost his way on the desert near the California line, in Nye county. Famishing with thirst, he became delirious. At length he fell in the hot sands and lay, unable to move, until death came to his relief. On the spot where that man's body was found is now the town of Bullfrog. A waterworks plant, costing $50,000, supplies an abundance of water. There are hotels with baths in many rooms, and residences equipped with all the modern paraphernalia that make for comfort, and through them flows in abundance the precious liquid for lack of which a poor prospector perished only a few months ago on this very spot. Electric lights illume streets where only the stars of heaven looked down on the death of the lonely miner, and within the radius of a very few miles there are now about fifteen thousand people. That is the way Nevada is growing.—From "The Awakening of Nevada," by CLARENCE H. MATSON, in the *American Monthly Review of Reviews* for July.

Church Kalendar.

Aug. 5—Eighth Sunday after Trinity.
" 6—Monday. Transfiguration.
" 12—Ninth Sunday after Trinity.
" 19—Tenth Sunday after Trinity.
" 24—Friday. St. Bartholomew. Fast.
" 26—Eleventh Sunday after Trinity.

Personal Mention.

THE address of the Rev. G. W. S. AYRES will be Staatsburg, N. Y., during the month of August, where he will have charge of St. Margaret's Church.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., will sail for Europe on July 28th, and will return October 1st.

THE address of the Rev. J. G. H. BARRY, D.D., Dean of Nashotah House, will be Nashotah, Wis., after August 1st.

THE address of the Rev. D. CONVERS, during the month of August, will be 525 Royden Street, Camden, N. J.

DURING the month of August the address of the Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will be Pointe Aux Pins, Mich.

THE Rev. D. C. HUNTINGTON of All Saints', Syracuse, N. Y., has been elected rector of St. Paul's Church, Richmond, Ind.

THE Rev. T. B. LEE and family of Austin, Tex., are spending the summer at 619 N. Tyon Street, Colorado Springs, Colo.

THE Rev. WALTER H. MOORE, late Dean of the Cathedral, Quincy, has removed to Jubilee College. His address is Jubilee College, Oak Hill, Ill.

THE Rev. E. BRIGGS NASH, formerly assistant and now minister in charge of St. Paul's Church, Baltimore, Md., has been unanimously called to the rectorship of St. James' Church, Long Beach, N. J.

THE Rev. WILLIAM C. OTTE has accepted the call to St. John's Church, Bedford, Ind., and will take charge August 1st.

THE address of the Rev. A. T. SHARPE, rector of St. Katherine's Church, Pensacola, Fla., for the month of August will be 4347 Maryland Ave., St. Louis, Mo.

THE Rev. Dr. C. ELLIS STEVENS is at his summer home, "Edgemere," on Lake George.

THE Rev. C. H. W. STOCKING, D.D., will spend his vacation at New Castle, Maine.

THE Rev. ENOCH M. THOMPSON of the pro-Cathedral and of the chapel of the Nativity, Washington, D. C., has been called to St. Stephen's Church, Oxford, N. C.

THE address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, until September 20th will be Richard's Landing, Ont.

THE address of the Rev. ANNESLEY T. YOUNG, during the month of August, will be International Falls, Minn.

MARRIED.

RODNEY-HELLIWELL.—At St. Anne's Church, Middletown, Delaware, July 25, 1906, by the Rt. Rev. Leighton Coleman, S.T.D., Lieutenant WALTER H. RODNEY, First Regt. of Calvary, U. S. Army, to GLADYS ELIZA, daughter of the late R. A. HELLIWELL of Chicago, Ill.

DIED.

MCCRACKAN.—At Munich, Germany, on July 21st, the Rev. JOHN H. MCCRACKAN, rector of the American Church of the Ascension, Munich, in the 51st year of his age.

The town of Oberammergau, for love of him, gave the land for his burial place. His body was there interred on July 25th.

MCKNIGHT.—Entered into rest on Tuesday morning, July 17th, 1906, JULIA ELIZABETH PITKIN MCKNIGHT, in her 77th year, widow of the late Rev. Dr. George Hamilton McKnight, for nearly forty years rector of Trinity Church, Elmira, N. Y. Four children survive the mother: The Rev. Charles Hamilton McKnight, rector of Trinity Church, Elmira, Theordore Mansfield McKnight, George Morgan McKnight, and Katherine Barry McKnight, all of Elmira, N. Y.

WINKLEY.—ABBY CAROLINE WINKLEY, widow of Rev. J. Frank Winkley and daughter of the late Captain Robert Lefavour of Portsmouth, N. H., died July 19th, in the 77th year of her age, at the residence of her son, Rev. Henry W. Winkley, Branford, Conn.

She was a Churchwoman of unusual fortitude and gentleness in the affairs of daily life, a fond and loving mother, a consistent friend, but, above all, a faithful follower of the Master

Three children are left: Robert L. Winkley of Hartford, Conn., Rev. Henry W. Winkley, and Miss C. M. Winkley of Boston.

MEMORIAL.

MARY CAROLINE FREDERICK,

August 5, 1905.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. Amen.

CLERICAL RETREAT.

HOLY CROSS, WEST PARK, N. Y.

We hope to have a Retreat for the clergy here, beginning on Monday evening, September 3, and ending with a corporate Communion on Friday morning, September 7th. The Bishop Coadjutor of Milwaukee, the Right Rev. W. W. Webb, D.D., has promised to conduct the Retreat. All will be welcome who can attend the Retreat in full, and who are willing to observe the rule of silence. No charge will be made or collections taken. Gifts for the Order may be placed in the alms-box in the front hall. JAMES O. S. HUNTINGTON, Superior O.H.C.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established April, 1904.

POSITIONS for young, unmarried priests in city Churches. Salaries, $1,500, $800 with rooms, $720 and $500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

SPECIAL TRAINING for organists and choirmasters preparing for higher positions, or for the profession. Unequalled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, New York.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED.

POSITIONS OFFERED.

THE REV. WM. CARSON SHAW, rector Trinity Church, Carbondale, Pa., desires to secure a competent physical instructor for the parish gymnasium. Churchman preferred. Correspondence solicited.

WANTED.—A good organist and leader for Choir of mixed voices. Must be a Churchman. References required. Excellent opportunity for pupils. Apply: A. B., LIVING CHURCH, Milwaukee.

WANTED.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

POSITIONS WANTED.

WANTED BY A REFINED YOUNG LADY, a home with widow or elderly lady. References given. Address: M. P., care LIVING CHURCH.

NEW ENGLAND RECTOR desires opportunity for aggressive work in city or growing town. Experienced, Catholic, 37 years old, athletic. Extempore preacher. Highest references, lay and clerical. Address: OXON., care LIVING CHURCH.

PRIEST, a Catholic and Prayer Book Churchman—would like work near New York or Philadelphia. Willing to work. Moderate salary and rectory desired. Correspondence solicited. Address: W., care LIVING CHURCH.

A CLERGYMAN'S DAUGHTER, with much experience, desires to know of some place where she can do social work among white or colored people. Can play Church music, and has some knowledge of trained nursing. Highest references Address: JEAN, care THE LIVING CHURCH.

ORGANIST AND CHOIR DIRECTOR desires a change. Young, single, communicant, graduate N. E. C., Boston, pupil Guilmant, moderate salary, field for teaching, references. MENDELSSOHN, care of LIVING CHURCH, Milwaukee.

FOR COMING YEAR by young Churchwoman, Church school preferred, to teach violin, Latin, German, Spanish, and mathematics. Address: "H," 914 Washington Street, Evanston, Illinois.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEEKSKILL, NEW YORK.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

CHASUBLE FOR SALE.

WHITE LINEN, handsomely embroidered; can be seen at CHURCH CLUB ROOMS, Chicago, with Secretary.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

EPHPHATHA REMINDER AND APPEAL.

For thirty-three years, the undersigned has depended upon Twelfth Sunday after Trinity Offerings to meet the expenses of missionary labor among the deaf mutes of the Middle West. Now, again, appeal is made for remembrance on that day, which is September 2nd, this year.

REV. AUSTIN W. MANN,
General Missionary.
21 Wilbur Ave., S. E., Cleveland, Ohio.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

St. Mark's, Detroit	$ 2.95
Grace Church, Detroit	2.45
Christ Ch. S. S., Island Pond, Vt.	3.60
Total	$ 9.00
Previously acknowledged	976.47
Grand Total	$985.47

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

THE NEALE PUBLISHING CO. New York.

Sundays in London with Farrar, Parker, Spurgeon, and Others. By Luther Hess Waring, M.A., Editor of *Stones Rolled Away* (Henry Drummond). Price, postpaid, $1.00.

RICHARD G. BADGER. Boston.

A Modern Alchemist and Other Poems. Lee Wilson Dodd.

Alterations and Adaptations of Shakespeare. By Frederick W. Kilbourne, Ph.D.

The Electric Spirit and Other Poems. By Marion Couthouy Smith.

The Silver Trail. Poems by Evelyn Gunne. Illustrations by Jean Mather.

THE PILGRIM PRESS. Boston.

Democracy in the Church. By Edgar L. Heermance. Price, $1.25 net.

PAMPHLETS.

A Change. By the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago. To the Clergy and Laity of the Diocese. Assembled at the Sixty-ninth Annual Convention, in the Cathedral of SS. Peter and Paul, May 22, 1906.

Dr. Leffingwell's Answer to the *Harvard Medical School Statement* made by Prof. Porter.

THE CHURCH AT WORK

HEROIC RESCUE.

THE FOLLOWING account is from the Richmond (Va.) *Times Dispatch:*

"ONANCOCK, Va., July 22.—One of the most thrilling and gallant rescues occurred on Metampkin Beach last Wednesday morning about 5 o'clock.

"Rev. Wilbur Cosby Bell, rector of Holy Trinity Church; Rev. G. Peyton Craighill, assistant rector of St. John's Church, Roanoke; Rev. William Laird, rector of St. James' Church, Warrenton, Va., and Mr. Warner Ames, a prominent young lawyer of Onacock, were all in bathing. Mr. Ames started out in the ocean for a swim in deep water. After going a short distance he turned to come back, when he found the undertow so strong he could make no progress. He called for help and Mr. Laird immediately started. He, too, found it impossible to return, and both Mr. Bell and Mr. Craighill then swam out to them. All four tried to struggle to the shore, but could not move an inche. Mr. Laird and Mr. Ames were fast losing their strength, and the other two saw that it was beyond their power to bring them ashore against the undertow.

Mr. Bell then started ashore alone to bring some boards or a bench or something to aid them. He has a large and strong physique, but barely reached shallow water. Mr. Craighill, having thought of some poles, told Mr. Ames to be brave, and started for the shore. He lacks physique, but is accustomed to struggling against the strong current of the mountain streams. When both Mr. Bell and Mr. Craighill had reached shore they went up the beach about fifty yards for a bench.

The bench weighed several hundred pounds, but was quickly gotten to the water by the use of almost superhuman strength. With marvellous endurance and exact calculating for the breakers, the bench was carried to the two struggling and exhausted men. Mr. Craighill and Mr. Bell were only trying for Mr. Ames, as they did not know of Mr. Laird's condition. They told him to come on, when he gave a faint gasp and called for help. The bench was shoved to him and he caught it as he was sinking. He was helped on, and all were carried ashore by the breakers and incoming tide.

"Mr. Laird's condition was very precarious, and it was only after much rubbing that he was brought back to consciousness. Mr. Ames was also unconscious, but soon revived.

"The chain of circumstances, the lack of any of which would have proven fatal, was remarkably fortuitous, thought of and executed with unexcelled bravery.

Mr. Laird's three sisters, one of them Mr. Bell's wife, and Miss Ethel Finney, were in bathing at the time. They knew nothing of the danger until besought by Mr. Craighill to turn their heads where he and Mr. Bell started with the bench."

DEATH OF THE REV. W. W. HODGINS.

THE REV. WILLIAM WALTER HODGINS for the past three years rector of Grace Church, Toledo, Ohio, died Saturday afternoon, July 21st, at the rectory. For a year past, Mr. Hodgins had been suffering from diabetes, but with the courageous, hopeful spirit which was characteristic of his whole life, he struggled against the fatal disease and was in the midst of preparations to go with his wife and baby on a trip up the lakes, when stricken with the illness which ended fatally in twenty-four hours.

Mr. Hodgins was born in Corbett, Canada, February 26, 1875, and received his early education in the public schools of that town. Later he entered Huron College in London, Ontario, and after being graduated, began missionary work in the Episcopal Church, going to Kansas in 1901, where he located in Iola. He was ordained to the priesthood in the Cathedral at Topeka, Kansas, in December, 1901, and remained there for some time, but the climate not being favorable to him, he returned East. He came to Toledo in July of 1903, and on September 2nd of the same year was married to Miss Edith Stratford of Sarnia, Ontario. He returned to Toledo with his wife soon after their marriage, and in the work at the church his wife has aided greatly.

Beside his wife and little son, two years old, he leaves his parents, Mr. and Mrs. Richard Hodgins of Granton, Ontario, who were summoned to Toledo on Saturday.

Mr. Hodgins was well known and highly esteemed for his faithful and untiring work on behalf of the Church, not only throughout the Toledo Convocation, but throughout the diocese.

The funeral took place on the 23d ult., Dean Daniels in charge, assisted by the clergy of the Convocation. The interment was at Sarnia, Ontario.

DEATH OF MR. HENRY SCADDING.

THE TORONTO *Telegram* of the 26th ult. brings the following sad intelligence:

"Never once regaining consciousness from his injury and shock, Mr. Henry Scadding, 70 years old, died at ten o'clock this morning from cerebral hemorrhage at the home of one of his four sons, Dr. H. Crawford Scadding, at No. 182 Bloor Street West. Mr. Scadding came to his injuries by falling after alighting from a moving street car on Sherbourne Street, south of Gerrard, last night.

"A peculiar feature in connection with the case is that the medical man who was first called to attend the injured man summoned also Mr. Scadding, son of the deceased, not knowing the identity of the victim, nor did Dr. Scadding know whom the hurry call summoned him to attend until he saw the face of his father.

"Mr. Henry Scadding, formerly manager of the Dominion Bank at Orillia, was born in Newmarket on November 30, 1836. He graduated from Toronto schools, and for many years was in Orillia. Fourteen years ago he went with the Canadian Pacific Railway to Ketowna, B. C., where he remained until May, when he came East.

"He is the son of an early pioneer, Charles Scadding, and was a nephew of the Rev. Henry Scadding, author of *Toronto of Old.*

"He leaves a widow, who was a Miss Wedd, of this city, and the four sons are: Rev. Charles Scadding, Bishop-elect of Oregon; Dr. H. Crawford Scadding, Walter Reginald Scadding, and J. L. S. Scadding, of

Wilkesbarre, Pa. All the sons but the latter were with him when he died."

DEATH OF THE AMERICAN CHAPLAIN IN MUNICH.

The Rev. John H. McCrackan was born in the city of New York, in 1856. Most of his boyhood he lived in Europe, several years being spent in Munich, where he was the American Chaplain at the time of his death. For five years his parents lived in Vevey, Switzerland, and Mr. McCrackan graduated from the college at Vevey. Then followed several years in Stutgart. This long residence in French and German-speaking countries gave Mr. McCrackan a thorough command of the two languages. He was also well trained in music, playing the violin like an artist, and being well-versed in composition. Before he entered an American College, he spent two years in England with the Rev. Derwent Coleridge, the son of the poet. He was graduated from Trinity College, Hartford, in 1882, and Berkeley Divinity School in 1885. In the same year he married Miss Cora Gertrude Bailey, who survives him. His first ministerial duty was at Christ Church, Hartford, under the Rev. Wm. F. Nichols, now Bishop of California. While in Hartford his health failed, and he spent two years in Europe. Upon his return he went to Waterbury, Conn., and from there to Lamanda Park, southern California. In 1899 a family duty called him again to Europe, though the parting from his parish was a grief to him and to his parishioners, who showed their affection by refusing to appoint his successor until he urged them to do so as his return was uncertain.

Being kept in Europe, he was always busy. Three winters and a summer he spent in Rome, either in charge of St. Paul's or assisting the rector, Dr. Nevin. Three years ago he was asked by the Standing Committee to take charge of the chapel in Munich. Under the conditions that then existed, it was a hard post to fill, but to-day the work is well organized, the chapel has been beautified, and the people are united. During these years in Munich, Mr. McCrackan was often in Oberammergau, and knew and loved the people who seem set apart from worldly things by their ancient vow. The spirit of the Passion Play is in their hearts. The feeling of the people for this priest of a foreign obedience is witnessed by the act of the town upon his death. The town of Oberammergau, for love of him, gave the land for his burial place, and his body was there interred, July 25th.

ARCHDEACON BATES' VISIT TO MAPIMI, MEXICO.

Mapimi is a mining camp in the eastern part of Durango. It is a beautiful spot and rests under the shadow of a mountain called El Indio Muerto (The Dead Indian). It is also called Moctezuma by some. It rises to a height of about 4,000 feet above the camp. Its top is the outline of a stupendous face looking skyward.

This spot has been a rich mining centre for more than 400 years. Its riches have ever invited marauders, who have often swooped down on the place, robbing and killing the people. The marauders of the Indian times have come from as far north as Arizona.

The camp is now owned and the mines are operated by one of the richest mining companies of the world. Its stock is quoted at a price fabulously above par and is never placed on the market for sale. The houses for the homes of the thousands of employes are models of completeness. This company also provides a beautiful and most modern hospital.

Most of the employes are Mexicans, but a large number of English-speaking people are required for various positions of trust.

I visited this camp recently for the purpose of holding the services of the Church. No minister of any name ministers to this people. While in the camp I buried a young man who had died a most tragic death. He and a few friends went out for a holiday and to explore an old, discarded cave in which the Mexicans of long ago had done some mining. This cave was in a remote part of El Indio Muerto, some six miles from the camp. When in the cave, and in an unguarded moment, this young man fell into one of the old shafts, some ninety feet deep. There was no possible means of rescue at hand. His companions ascertained by hearing his voice that he was still alive, and they at once hastened to town for help. After some three hours they got him to the surface. They immediately took him to the hospital, where the physician found many of his bones broken. One of the arm bones had pushed through his flesh and into his lungs. For a few days, in spite of his many painful and serious injuries, he seemed to be mending. But on the day just before I arrived, a large artery gave way and soon he bled to death. He was a man universally beloved. The entire settlement attended the funeral services which I conducted on the day I arrived.

On the next day, Sunday, I also held the services of the Church, which were well attended. The people gave me a warm welcome and were urgent in their request for regular services. I shall try to meet their request soon.

In a few days I am off and again up into the mountains.

Torreon, July 24th.

INDIO MUERTO (THE DEAD INDIAN).

RECTOR ON TIME BUT NO CONGREGATION.

The Galeton (Pa.) *Leader-Despatch* says:

"Train No. 2, last Sunday evening, was about an hour and a half late. This fact was not known to the rector, the Rev. Arthur J. Watson, until he reached the Westfield depot, when the genial agent informed him of the fact; whereupon Mr. Watson was about to call up an auto, when Mr. and Mrs. C. R. Williams, who were speeding home from Corning, learning of his predicament, they very accommodatingly said, 'jump right in, we will get there about 7:30,' and they did arrive about on time, despite the fact that they passed almost all the autos from and out of town on the road, at least so it seemed, and an endless procession and recession of buggies, tandems, etc.; but when the dominie arrived at the hall he found to his sorrow that the large congregation, upon learning that the train was very late and not receiving any message from the rector, had dispersed. During the four months that the present rector has been holding services this is the first time the train (and not the light) has failed him, and is the first time that he has ever failed to keep an appointment. Hereafter, should the train be later than half an hour (this would not prevent holding services on time) he will come in one of Westfield's autos, in other words, barring other unforeseen circumstances, train or no train, rain or shine, the services will be held regularly at the regular time and place."

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Personals—Progress at Aurora.

The Rev. J. M. Ericsson, rector of St. Luke's Church, Dixon, with Mrs. Ericsson is spending the summer on Staten Island, N. Y. Mr. Ericsson is taking Sunday duty at St. Mary's, West Brighton.

The affairs of Trinity Church, Aurora, are prospering under the rectorship of the Rev. Franklyn Cole Sherman. The building of the new parish house has commenced, contracts have been let for a new roof to the church and the installation of electric lights, and the rector's salary has been substantially increased. The parish house will be completed in December and will cost, including the land purchased, something over $11,000.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Work at St. Paul's Church, New Haven—Death of Mrs. Winkley—Sandy Hook Library—Corrections.

St. Paul's, New Haven, is one of the most active parishes in the diocese. The rector, the Rev. J. De Wolf Perry, Jr., is ably seconded by an efficient corps of assistants.

An excellent work is being carried on at the "Forbes Chapel," in the southeastern part of the city. The vicar is the Rev. Franklin Knight. This is sustained by a generous legacy from the late Mrs. Betsey Forbes Bradley, who also left her home to the parish.

After a closure of six months, the Forbes house, altered and improved to serve as the parish house of Forbes Chapel, was first

opened again for worship on the Sunday after the Epiphany.

A Church Home for Aged Women is also maintained by a large bequest from the same source. The Rev. Robert Bell is the warden, while Mrs. Bell serves as deaconess.

Regular services are also maintained at the City Hospital and at Springside Home, the alms house.

The Rev. Samuel R. Colladay of the Berkeley Divinity School is on the staff of the clergy, as is also the Rev. Anson Phelps Stokes, deacon, secretary of Yale University.

The Church of the Ascension in the western part of the city, formerly a mission of the parish, was, last Advent, placed under the care of the rector of St. Paul's.

The Rev. Floyd S. Kenyon, graduated this year from Berkeley Divinity School, is residing at St. Paul's rectory, with certain duties in the parish, but acting as minister in charge of the Church of the Ascension.

Extensive improvements are in progress in the interior of St. Paul's Church, the services being sustained in the parish house. Within the past year the generosity of a few parishioners and friends has provided for the remodeling and refurnishing of the chancel. The principal additions provided by the gifts are to be a mosaic altar and sanctuary floor; a reredos of carved oak figures, flanked by a wainscot containing Bishop's chair and clergy seats, called "sedilia," also of carved oak; a large circular window with stone tracery above the reredos, and a carved oak Communion rail. The chancel and the choir will be enclosed by a great triumphal arch of brown cut stone, and the new reredos by a smaller stone wall arch. The building does not conveniently allow of a larger chancel, but recesses will be cut in the walls for all the new furniture, thus saving all the floor space of the present chancel. In addition to the changes in the chancel, there have been offered an oak canopy, and a brass ewer for the baptistry. Many thousands of dollars will be spent upon these gifts. It is expected that the people generally will contribute two thousand dollars for the restoration of the ceiling and walls, and the renovation of the organ.

The organist, Mr. Seth D. Bingham, Jr., is abroad for the summer, devoting his time to study with the great master of the organ, Widor, in Paris.

THE SYMPATHY of his brethren of the clergy goes forth to the Rev. Henry W. Winkley, rector of Trinity Church, Branford. His mother, while on a visit to her son, died at the rectory a few days since. This follows upon the death of the rector's wife, not many months ago.

THE SANDY HOOK LIBRARY was incorporated June 25, 1906, and is now managed by a board of directors. The president is the Rev. Otis O. Wright, rector of St. John's Church, who has been most active in the work since it was started some five years ago. The number of volumes now exceeds one thousand.

THE TWO items concerning the new parish of All Saints', Watertown, should read as *one*. The Rev. Mr. Stansfield, of St. Paul's, Waterville, has been serving the mission of All Saints, and continues in charge now that it has become a parish.

TRINITY CHURCH, Newtown, and *not* Trinity Church, New Haven, was recently struck by lightning.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

A Wedding — Gift of a Credence — Patronal Feast—Personals.

ON WEDNESDAY afternoon, July 25th, at St. Anne's Church, Middletown (the Rev. Albert E. Clay, rector), a pretty wedding occurred, the parties to which were Lieutenant Walter H. Rodney, U. S. A., and Miss Gladys Eliza Helliwell, daughter of Mrs. A. E. Clay and step-daughter of the Rev. Albert E. Clay. Bishop Coleman solemnized the marriage, and Mr. Clay gave the bride away. Dr. Dudley L. Munson, of Wilmington, was best man, and Miss Van Winkle, residing in Paris, France, was bridesmaid. The happy couple will reside at Fort Sam Houston, San Antonio, Texas.

A HANDSOME credence table of quartered oak has been presented by Mrs. Wm. G. Ash, to Christ Church, Delaware City (the Rev. Wm. J. Hamilton, rector). In the centre of this table is a piece of stone taken by Bishop Coleman from the temple quarries at Jerusalem, and blessed by him in the Church of the Holy Sepulchre, over a year ago.

AT ST. JAMES' CHURCH, Stanton, the patronal feast was held on Thursday, July 26th, after a postponement of one day. Bishop Coleman celebrated the Holy Communion, assisted by Archdeacon Hall, and the Rev. Frederick A. Heisley of Wilmington. The Rev. Hamilton B. Phelps of Newark, Del., the Rev. Wyllys Rede, D.D., of Brunswick, Ga. (a former rector of the parish). The Rev. Albert E. Clay of Middletown preached a helpful sermon from the words, "We are able," on the example of St. James the Apostle. The offerings were devoted to the Woman's Auxiliary chapter of the Stanton parish. During the intermission between Holy Communion and Evensong, a hospitable lunch was served in the churchyard by the ladies of the parish. St. James' Church is nearly 200 years old, and like Old Swedes', at Wilmington, an architectural relic of colonial days. It is the mother church of St. Thomas' Church, Newark. A stone wall incloses a churchyard like unto the one which afforded the theme for Gray's immortal elegy. Emerald fields of waving corn, with wheat in the shock together with delightfully cool, bright weather, made the occasion doubly enjoyable.

VERY FEW vacations are thus far being taken by the Wilmington and diocesan clergy. The Rev. Hubert W. Wells is as usual for the summer, at Islesford, Maine, the Rev. Dr. Rede supplying his place at St. Andrew's, Wilmington. The Rev. Frederick A. Heisley, after a one week's outing on Long Island, has devoted himself to playing golf, entering the stated competitions at the Wilmington Country Club, and achieving a tie for a handicap cup with Mr. Lausatt R. Rogers, a vestryman of Immanuel Church, New Castle. Archdeacon Hall goes away in August, while the Rev. Messrs. Bunting and Hammond remain until September. The Rev. C. Merton Murray is sojourning in New York City until September. Archdeacon Turner, of Lewes, is in Europe. The Rev. H. B. Phelps of Newark, has enjoyed the sea breezes at Rehoboth, Delaware's only ocean resort. Dr. Munson, rector of Immanuel, New Castle, is sufficiently improved to be back at his post.

THE REV. WM. M. JEFFERIS, D.D., has announced his intention to lecture on conditions in Japan and the Far East. While there for over two years he took photographs freely, from which slides have been made for use with a lantern. Dr. Jefferis was formerly a professor in the state college at Newark. He was predecessor to the Rev. Frederick A. Heisley as rector of Calvary Church, Wilmington, and now is canonically resident at Springfield, Ill.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

United Services.

THE REV. E. W. HUNTER, rector of St. Anna's Church, New Orleans, was the preacher at Mount Olivet Church, Algiers, on the 22nd ult. The occasion was the united services of all the parish churches. His text was Romans viii. 28. We quote only one paragraph:

"When we examine the teachings of Christ we find that He never tried to explain why untoward experiences enter the lives of men; but when we go to ascertain how untoward experiences are made to work out for good to the afflicted, then we find an answer. Everything can be made to work for our good. There is a silver lining to every cloud; every temptation we overcome make us more fit to enter heaven."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Parish—Sale of Property.

FLATBUSH is to have a new parish, to be known as St. Gabriel's. The organization has just been completed and plans for building are under way. Henry A. F. Young, W. A. Rhodes, and Charles H. C. Stewart signed contracts for the purchase of a site at the office of George A. Logan, secretary of the Meyer-Logan Realty Company, in the Temple Bar Building, yesterday. The site selected is 100x165, on Hawthorne Street, near the middle of the block, 250 feet east of Nostrand Avenue.

The church is in a rapidly growing section, and far enough away so as not to encroach on the field served by St. Paul's.

The organization and site of the new church have been approved by Bishop Burgess, and by the Archdeacon of Brooklyn.

The new congregation now numbers nearly a hundred. Meetings have been held for about five weeks in a store at Nostrand Avenue and Hawthorne Street. They have been conducted by Arthur M. Taylor, lay reader.

The organization of the parish was effected on July 19th, at a meeting at the home of H. A. F. Young, 336 Fenimore Street. The name of the church was finally agreed upon and the following organization chosen: S. T. Hollister, senior warden; Arthur M. Taylor, junior warden; H. A. F. Young, T. T. Broome, William Thompson, J. H. Thompson, E. S. Homan, G. W. McNeil, C. L. Amey, S. G. S. Andrews, Charles H. C. Stewart, and W. A. Rhodes, vestrymen.

It is the intention of the new congregation to have its building so far advanced that services can be held before Christmas.

THE PROPERTY of St. Catherine's Hall, a well-known Church school for girls in Brooklyn, has been sold to officials of the Roman Church and will be used for a parish school connected with St. John's Chapel, which is Bishop McDonnell's especial chapel. It is understood that the price for which the property was sold is close to $40,000. It is also rumored that another location will be sought for St. Catherine's School, but no details have yet been announced. The school was organized nearly twenty years ago by the late Bishop Littlejohn and for a long time was very successful. In recent years there has been a decline in the number of scholars and a change of location has been felt to be desirable.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

A Scarcity of News.

THE SERVICES of the St. Thomas' deaf-mute mission were held in the Bofinger Chapel on Sunday last, when the Rev. Oliver J. Whildin of Baltimore, General Missionary to the deaf-mutes, officiated. The Rev. James H. Cloud, minister of the mission and himself a deaf-mute, has carried on a faithful work for more than 30 years amongst the deaf-mutes of St. Louis, who number over 500 souls.

A LARGE NUMBER of the clergy are out of town, seeking rest and renewed strength in

various health resorts. Those remaining are busy caring for their own and other parishes. Several lawn parties and other out-of-door functions have been arranged for the warm months. Holy Innocents' (Rev. W. A. Hatch, rector), and Grace Church (Rev. B. E. Reed, rector), have held their annual lawn socials this week. The ladies of Mount Calvary (Rev. P. W. Fauntleroy, rector), find their weekly sale of home-made ice cream a steady source of income.

The Orphans' Home, under the very efficient superintendence of Sister Leonora, is branching out into new fields. A nursery has been provided for young infants and in future the home will care for children from two weeks of age. Some fifteen babies under a year old already occupy the nursery, and it is hoped and expected that this new sphere of practical Christian charity may do much good.

The Rev. Henry L. Anderson of Gunnison, Colorado, has accepted a call from Crystal City and will shortly enter upon his new charge.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Memorial Window — Services at Randolph— Work at Hartington.

On Sunday, July 8th, a handsome memorial window, erected by the family of the late Thomas and Matilda Harrison, was unveiled and dedicated in Christ Church, Beatrice. The rector, the Rev. W. A. Mulligan, and the choir proceeded from the vestry to the window, singing, "There is a blessed home." After the reading of an appropriate lesson from the Prophet Isaiah and during the singing of the hymn "Forever with the Lord," the veil was lowered by Mrs. S. R. Bibb, an intimate friend of the family. Then followed the dedicatory prayers and benediction, after which the choir proceeded to the chancel singing, "Glorious things of Thee are spoken, Zion, City of our God," and the Holy Eucharist was celebrated. The memorial is a handsome window made by the Colgate Glass Company of New York, and presents a scene from the life of Christ. The coloring is deep and rich and the effect pleasing to the eye. It adds much to the appearance of the church, which is one of the handsomest churches in the diocese. The Daughters of the King have closed a contract with a well known decorator for the general renovation and decoration of the interior. Another memorial window will soon be placed and other improvements are contemplated.

Services at Randolph have been maintained for nearly nine years by the priest-in-charge of Hartington, some twenty-two miles distant. Seven years ago two lots were purchased, but as yet no building has been erected, the services being held in halls and sectarian buildings. Last month every place was denied the little congregation and at a meeting of the congregation it was decided to take steps towards the securing of funds for the erection of a church. The building committee took up the work vigorously and in a few days $1,025 was pledged. On July 24th, at the Bishop Coadjutor's request, the Rev. Messrs. Browne and Moor went to Randolph and met with the Rev. W. W. Barnes, priest-in-charge, and the congregation. A plan for a neat little building, 50 x 21, with a vestry 12 x 15, was laid before them and such lively interest was manifested that the pledges were increased to $1,240. It is estimated that it will cost $1,500 to complete the building contemplated and if this proves correct the contract will be let at once and the building got ready for services in the early fall.

At Grace Church, Hartington, a committee has been soliciting funds for the interior decorations and the finishing up of the basement for guild and choir purposes. Already enough has been subscribed and the work will be commenced at once.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

News from the Diocese.

On Saturday, July 14th, the Rev. A. S. Peck, deacon in charge of St. Stephen's, Netherwood, was ordained there by the Bishop of New Jersey, the sermon being by Canon Bryan of the Long Island Cathedral. Mr. Peck has done splendid work at Netherwood, which is growing rapidly, and in addition to money spent on the church, a house has been secured for a clergy house and parish building, and many societies have been organized, with among other things, a parish printing plant, a clothing bureau, and an employment society which finds domestic help. Netherwood is one of the most beautiful residential sections of Plainfield.

The Bishop is making his usual visitation of the seaside churches, and everywhere reports progress. New churches are planned for at Asbury Park and Long Branch, Point Pleasant has been paying off a debt, a new mission has been organized at Parkertown in the Highlands, St. James', Atlantic City, has nearly completed the work of enclosing the church in stone, and at every one of the principal seaside places there are attractive churches, and regular services are held.

St. Uriel's, Seagirt, ranks among the youngest of the missions on the New Jersey coast—as it is one of the most successful and promising. Mrs. John H. Oglesby, a resident the year through, felt keenly the deprivation of the winter months, when no church was accessible, and she determined to make a venture. The land company donated a good site. The associate mission engaged to supply at least one service each Sunday, money was borrowed and given for the erection of a church. The debt is nearly all paid, and the consecration of the building will soon be possible. At the visitation of the Bishop, ten were presented by the Rev. M. B. Nash for Confirmation. Adjoining land has been bought and paid for, on which a rectory and parish house will soon be built. Thus the foundations of a strong parish has been laid through the faith and zeal of one good woman.

St. Simeon's-by-the-Sea, Wildwood, is another recent and most prosperous venture. A few years ago the Rev. Edgar Cope of St. Simeon's, Philadelphia, was a visitor at Wildwood, then in the rough, but he foresaw the future and began a service. He secured land and built a sightly church, which is still unfinished in the interior. The town has grown to be a city. Trains come and go many times in the day, and Wildwood will soon surpass its more conservative and much older neighbor—Cape May. The Rev. Samuel Ward is the rector. The church neither asks nor needs help from any quarter. It is self-supporting, open the year through, heated by steam and lighted by electricity. A class of ten was presented by the rector for Confirmation at the late visitation of the Bishop. The cadet corps of the Church of the Holy Apostles, Philadelphia, were encamped on the beach and attended Evening Prayer in a body, filling one side of the church. The rector of the Holy Apostles', the Rev. Nathaniel S. Thomas, preached to the young soldiers a sermon which they will not be likely soon to forget.

On a hot day in July, Dean Perkins of Vineland, in company with the Bishop, made a pilgrimage to the Church of the Holy Nativity in Dorothy. It is twelve or fifteen miles by wagon road from Vineland, and a stranger might almost wonder why a church should be planted in the heart of a forest. Its history is most interesting. There are three small centres of population, about two miles apart—Midway, Dorothy, and Ridley. These were settled largely by English people, who were attracted by the cheap price of land and other inducements. They made application to the Bishop for Church services, and the result of this was the pretty little church in the wilderness, to which the people themselves contributed both money and labor. But the soil was poor and the holdings small. The result was that nearly all the men of the colony had to go elsewhere to earn a living for their families, who remained as a rule in the humbler dwellings. On the day when Dean Perkins and the Bishop visited Dorothy, the congregation was made up largely of women and children—only a few of the men were able to leave their work to be present. Eight were confirmed, and the Holy Communion administered. Regular services are maintained under the care of the Dean, and the people are most grateful for the provision thus made for them and their children. A city was staked out, and avenues marked. Pennsylvania Avenue, on which the pretty little church stands, is only a path through the native forest, overgrown with weeds and brambles.

The vacant parishes in the diocese have nearly all been filled. Christ Church, Woodbury, has called the Rev. James O. McIlhenny of Philadelphia; the Church of the Ascension, Gloucester, has called the Rev. George Edw. Faber; Grace Church, Mechanicsville, has in the Rev. Harold Morse a successor to the late Dr. R. G. Moses; St. Barnabas', Burlington, has called the Rev. Philip F. Smith to succeed the late Mr. Harrod; Christ Church, Millville, has been accepted by the Rev. Edw. K. Tullidge; Grace Church, Elizabeth, has called the Rev. F. W. Kirwan as curate to Dr. Sleeper; Christ Church, Shrewsbury, has been accepted by the Rev. F. P. Swezey, succeeding the Rev. W. N. Bailey, now of Asbury Park; St. James', Long Branch, made vacant by the removal of the Rev. Elliot White, has been accepted by the Rev. E. Briggs Nash; and St. George's, Helmetta, has called the Rev. Clarence A. Thomas, to succeed the Rev. J. A. Trimmer.

The death of the Rev. H. L. Phillips, at Hightstown, N. J., removes one of the oldest of the clergy of the diocese. Mr. Phillips was a faithful missionary in a humble parish, and had ministered for many years at Hightstown and at the Doane Memorial Chapel in South Amboy. A fire 18 months ago destroyed his apartments over the mission at Hightstown, and he barely escaped with his life. He had never wholly recovered from the shock of the fire; but lived to see the church rebuilt with comfortable quarters for the missionary, and the parish is in more prosperous condition than for years.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Memorial Tablet.

A large number of St. Paul's parish, Mt. Vernon, were gathered at the parish house on Wednesday, July 18th, to participate in the services at the unveiling of a tablet, erected by the Woman's Auxiliary in memory of their deceased members. The tablet is of brass on a frame of cherry, and has the following inscription: "✠ To the Glory of God, and in loving remembrance of the deceased members of the Woman's Auxiliary of St. Paul's parish, Mt. Vernon, Ohio." At the service the Rev. W. E. Hull, rector of the parish, and the Rev. William Thompson of Pittsburgh, a former rector of St. Paul's, preceded Bishop Leonard into the sanctuary of the chapel. There are 65 names on the tablet. The Bishop of the diocese made the address.

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PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Brief News Items.

The church, parish house, and rectory of St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector) have been repainted. The rectory will be otherwise greatly improved.

The corner-stone of St. Paul's Memorial Church (the Rev. Edwin Schively Carson, priest-in-charge), was laid on Saturday afternoon, July 28th. Sufficient funds have been given both for the building and for a pipe organ.

The Rev. William F. Ayer, sometime vicar of the Chapel of the Holy Communion of the Church of the Holy Apostles, has been nominated as chaplain of the Episcopal Hospital, Philadelphia.

The year book of St. Asaph's Church, Bala (the Rev. Harrison Baldwin Wright, rector), has just been issued. Strange to relate, the name was suggested by a Welshman, who was a Baptist, and is the only church of this name in the United States. The first two rectors have been made Bishops: the Rev. Frederick Burgess, who became Bishop of Long Island, and the Rev. Charles S. Olmsted, S.T.D., who became Bishop of Colorado. St. Asaph's is a free and open church and the endowment fund, to which the Easter offering is always devoted, now amounts to $27,000. Recently a lavatory, complete in every way, has been installed, a gift of David E. Williams of the vestry. A very thriving settlement work, at Barmouth, called St. Andrew's mission, is also under the cure of the rector of St. Asaph's and is intended for the employees of the factories along the Schuylkill river. The whole neighborhood has been uplifted through the influence of this work, and among its curious features is the habit of the males always sitting on one side and the females on the other as in "Quaker Meeting."

The work on St. Clement's parish house is proceeding very slowly. The building will be a very commodious one.

SALT LAKE.

Franklin S. Spalding, Miss. Bp.

Legacy to St. Mark's, Durango.

St. Mark's Church, Durango, Colo. (the Rev. Wm. Webster Fleetwood, rector), has received a legacy of $500 from the will of the Rev. O. E. Ostenson, formerly rector of St. Mark's. The plans for a new rectory, to cost about $4,000, have been accepted, and work will begin at once. The vestry are also considering a proposition to install a new two-manual pipe organ this fall.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.
F. F. Johnson, Ass't. Miss. Bp.

Letter from Bishop Hare.

In a former letter I gave some account of a visit to some of the missions on the Rosebud Indian Reservation. From that mission I went to the Santee Indian country—no longer properly called a reservation, for the Santees, the first Sioux Indians to be approached by the mission of our Church, some years ago gave up their tribal life, took allotments in severalty, and became citizens of the United States. The portions of their reservation which they did not need were sold to white men, so that now Indian farmers and white farmers may be seen side by side. We have three congregations among them, and the priest in charge of them all is the Rev. William Holmes, a native, who met me at the station and drove me to his nearest church, the Chapel of Our Blessed Redeemer. It was erected in 1873, the first chapel, I think, to which the Society of the Double Temple devoted its attention. Since then, almost every missionary district in the land has been the object of its beneficence. I had taken the train at half past four o'clock in the morning and had been travelling fourteen hours by rail or by wagon when I reached this little chapel; but I found that the Indians were already assembling in full expectation of a service in the evening, and, after driving a mile and a half away to the catechist's house to get some refreshment, I returned to the chapel, shall I say almost too tired for divine service? Yes; until I inspected the church and found that the Indian young men had themselves painted its ceiling and repapered its walls and I heard the Indians sing with great spirit as an anthem, the *Te Deum* to the tune known as "The Rose of Sharon." Who would not revive under such stimulation as this?

I spent the night at the catechist's house. Bed and building were clean, but the house is small, a mere shell; for the catechist had money enough for nothing better. But he and his wife described to me how they were expecting to plaster it here and wainscot it there, and I promised them that some good friend would send at least $25 towards fulfilling their wishes. On one side of their little cottage was a small flower garden—the work and pride of the wife of course—carefully fenced in from the depredations of chickens and dogs, while back of it was a small vegetable garden and in front of it some young trees. They agreed with me that their whole tract of land ought to be fenced in; but where were the funds? I have known them both ever since they were children. They are the product of Christian education, but still need some nursing care.

Next day we drove to the chapel of the Holy Faith, which, like the chapel of the Blessed Redeemer, is in the immediate charge of an Indian catechist. Here, as at the other chapel, the young men had been busy and had painted the interior of the church. It was as neat as wax, and the little burying ground near by, as well as the church grounds, showed signs of care and labor. Here again we had the Rose of Sharon *Te Deum*, and after service, at a meeting of the congregation, an earnest plea was laid before me that it was very hard to keep the church safe and in good order when there are no people living in its immediate neighborhood and the catechist lives a mile or two away. They were made very happy when I told them that friends at the East had been raising money for the building of houses for catechists, and that I thought that their chance would come very soon. Our whole party—and a Bishop's party sometimes becomes very big as he travels in the Indian country—dined at the catechist's farmhouse. Here, too, everything was good and clean. This man and his wife also have had the benefits of Christian education.

Saturday afternoon, just before a heavy thunder storm rolled over the country, we reached the Church of Our Most Merciful Saviour at the Santee Agency, where the morning of the following day was to be spent. The mission premises presented a pretty sight. The treeless prairies of the Western plains had been left behind, and we had reached the neighborhood of the Missouri river where vegetation is often rich and rank. The mission is situated upon a high plateau overlooking the river and, half hidden among the trees, appear the pretty church, next the neat and comfortable residence of the mission, beyond that the Edith Franklin Memorial Lace and Guild House. This mission is to be the scene, in September, of the great annual Indian Convocation, and I found that people's eyes had been opened to the fact that things which pass muster on ordinary occasions reveal their shabbiness and need of repair when great occasions marked by the presence of

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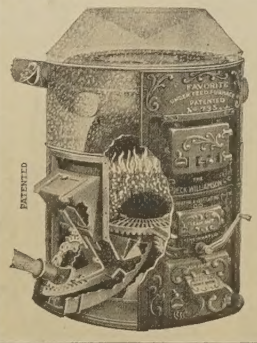

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honored friends approach. Could the dining room and kitchen floors be relaid? Could the wall paper, now ten years old, be renewed in this room? were the questions of the missionary's wife. Would not the church and residence both be better protected from the weather and present a better appearance to the view of friends, if freshly painted? Could the rotten fence, 400 feet long, in front of the mission premises, be replaced? inquired the missionary himself. The Indians were raising some $500 in order to meet the expenses of the entertainment, etc., of their friends at Convocation. Could the Bishop command any funds which would enable them to put the mission premises in good condition, the Bishop inwardly responding, What would a Missionary Bishop be worth if he could not?

Sunday morning brought heavy rain; but the weather cleared up by service time and the church was full of people. Indians are thought to make a rather stolid audience, and they sometimes do; but the broad smiles and even something of a titter that spread over the congregation as they took in the force of an illustration which I used in warning them against the temptations of drink, made me fear that even stolidity might go beyond the proprieties of the house of God. I told them that, in driving from one of the missions to the railroad, I had come upon the carcas of a two-year-old heifer lying near the roadside, and, learning that the animal had been killed by wolves, I asked my half-breed driver how the wolves managed to get down so large an animal. "Oh," he replied, "one or two wolves keep the animal busy in front by snapping at her snout, and then three or four wolves jump on her haunches from the rear and pull her down." "Just so," I said, "the devil's imps in a saloon in a white man's town, keeps an Indian's eyes and mouth busy with a bottle of whiskey, while several other imps are on the watch to make for his pockets and pull him down into a state of stupor and shame. So, my friends, beware."

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Personals—Summer School at Mason.

THE REV. MAXIMO DUTY, who is doing such good work at Immanuel Church for colored people in Memphis, has also been given charge of St. Thomas', Jackson. He spends one week a month there, and the same success is expected as he has attained in Memphis.

THE REV. J. E. TUCKER, who is pursuing studies in medicine at Meharry College, has charge of the colored churches at Nashville and Columbia for the six vacation months. He gives half his time to each mission and his ministrations are appreciated by the people of All Saints' and Holy Comforter, where he ministers. He will complete his course in 1907 and expects then to devote his whole time to the Church's work.

THE SUMMER Parochial School at Mason opened on July 1st, and the Rev. W. H. Wil-

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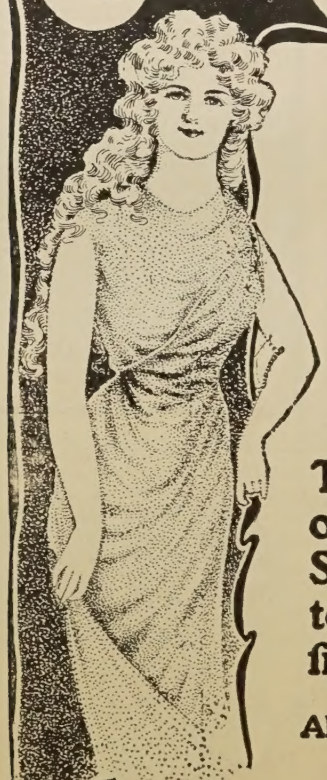

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son, in charge of St. Paul's Church for colored people at that point is giving much of his time and care to this important branch of the work. He is assisted by Mr. Isaac Reid, who spent several years at Hoffman Hall, and also by several parishioners. The number of pupils is larger than last year and the condition of the school is very satisfactory. The great need of the colored work in this diocese is money for judicious extension in the large cities, it being stated that the city of Memphis has more negroes within its limits than any other city in the world. In the country places much more can be accomplished with a small outlay, as shown by the good work done at Mason, where, under the devoted and intelligent leadership of their pastor, the Rev. W. H. Wilson, the congregation has in two or three years, almost completely renovated the church and school buildings.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

THE APPOINTMENT of president of King's College, Windsor, vacant by the resignation of President Hannah, has been filled by the selection of the Rev. C. J. Boulden, M.A. (Trinity College, Cambridge, Eng.), at present headmaster of St. Alban's School, Brockville, Ontario. It would seem that Mr. Boulden's qualifications make this a very good appointment.

Charles John Boulden was born in England in 1858, and is a son of the Rev. J. Boulden. Bishop Mills of Ontario says of him: "He has good executive ability. He is a good preacher and reader." Bishop Du Moulin of Niagara says: "He is a good scholar, good business man, moderate Churchman, good preacher, and full of energy."

It is intended to hold a summer school of theology for the clergy at King's College, in September.

Diocese of Ontario.

THE POSITION of Dean of Ontario and rector of St. George's Cathedral, Kingston, has been offered to the Rev. Frank Du Moulin of St. Peter's Church, Chicago, and son of the Bishop of Niagara.—ST. PAUL'S CHURCH, Brockville, is to be thoroughly renovated and a new chancel built. It is expected the work will cost about $3,000.

Diocese of Fredericton.

THERE is much regret at the departure of the Rev. C. W. Forster, curate at St. Ann's Church, Fredericton, who is leaving in the end of August to take up work at St. Matthew's Church, Worcester, Mass.

Diocese of Niagara.

A HANDSOME altar cross has been presented to St. Philip's Church, Hamilton, and a lectern.—A BEAUTIFUL oak pulpit has been presented to St. George's Church, Guelph. There was a good attendance at the July meeting of the chapter of the rural deanery of Halton, which met at Oakville. The preacher on the occasion was the Rev. Canon McNab of St. Alban's Cathedral, Toronto. Some of the subjects discussed were, "Sunday School Conventions," "Parochial Boundaries," and "Lay Helper's Association." The next meeting will be held in October, in Burlington, East.

Diocese of Huron.

BISHOP WILLIAMS held a number of confirmations in July.—THE Bishop Baldwin Memorial fund is making good progress, and in the rural deanery of Elgin the parishes have contributed liberally.—GRACE CHURCH, Bismark, has been much improved and beautified.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The recent death of Manuel Garcia, the famous singer, vocal teacher, and inventor of the laryngoscope, removes a remarkable character from the musical world. Few men live a full century, retaining their mental and bodily activity for such a prodigious time; yet Garcia did this, dying in his one hundred and second year!

For more than seventy-five years he was a leader in musical affairs both in England and America. To him belongs the honor of having introduced grand opera into America, and he was perhaps the most successful vocal teacher the world ever knew.

Garcia's father, Manuel, was born at Seville in 1775, and died in Paris in 1832. He was one of the most celebrated tenors of his day, and Rossini wrote the role of *Almaviva* for him, in his opera *Il Barbiere di Siviglia*. The elder Garcia was also a musician of vast experience, and composed a symphony, and many operas.

One of his daughters was the celebrated Malibran, and still another daughter was Viardot, a noted singer and teacher.

Garcia the younger took his first lessons in music from his father, and afterward studied under Fetis. In 1825 he went to London with his father and sister Malibran, where the latter made her debut in opera, and achieved an enormous success.

In the autumn of the same year, the family came to this country, as pioneers of Italian opera in America.

In a New York paper, called *The Albion*, of November 19, 1825, is an extract from the prospectus of this first Italian operatic venture in the new world:

"Signor Garcia respectfully announces to the American public, that he has lately arrived in this country with an Italian troupe (among whom are some of the first artists in Europe) and has made arrangements with the managers of the New York Theatre to have the house on Tuesdays and Saturdays; on which nights the choicest Italian Operas will be performed in a style which he flatters himself will give general satisfaction.

* * *

"The price of the box places will be two dollars; of the pit, one dollar; and of gallery, twenty-five cents.

"The Opera of 'Il Barbiere di Siviglia,' by Rossini, is now in rehearsal, and will be given as soon as possible."

Later advertisements announced that there would be performances of operas by Cimarosa, Mozart, and Paisielo. The first performance took place at the Park Theatre, on November 29, 1825, the opera being *Il Barbiera*.

It is recorded that "an assemblage of ladies, so fashionable, so numerous, so elegantly dressed, had probably never before crowded an American theatre."

Another account refers to the performance as follows:

"We were last night surprised, delighted, enchanted; and such were the feelings of all who witnessed the performance. The repeated plaudits with which the theatre rang were unequivocal, unaffected bursts of rapture. The *signorina* seems to us as being a new creation—a cunning pattern of excellent nature, equally surprising by the melody of her voice, and by the propriety and grace of her acting. The best compliment that can be paid to the merit of the company was the unbroken attention that was yielded throughout the entire performance; except that every now and then it was interrupted by judiciously bestowed marks of applause, which were simultaneously given from all parts of the house. In one respect the exhibition excelled all that we have ever witnessed in any of our theatres—the whole troupe were almost equally excellent; nor was there one whose exertions to fill the part allotted to him did not essentially contribute to the success of the piece."

At the close of his season in New York, Garcia the elder took his company to Mexico. He then returned to Europe, and in an attack made by brigands he lost the whole of his fortune, and nearly his life into the bargain. After escaping many dangers, the family settled in Paris.

About this time, Manuel Garcia had some differences with his father, and decided to join the French army. After service in Algiers, he returned to Paris and took up the study of medicine.

Upon joining his father as an instructor in singing, Manuel Garcia applied his medical knowledge to such advantage that he became famous as a successful teacher. Jenny Lind went to Paris expressly to study under him, and she afterward attributed much of her success to his teaching.

The invention of the laryngoscope is thus described by Garcia himself:

"One day in the autmn of 1854, I was strolling in the Palais Royal, when suddenly I saw the two mirrors of the laryngoscope in their respective positions, as if actually before my eyes. I went straight to Charrière, the surgical instrument maker, and, asking if he happened to possess a small mirror with a long handle, was supplied with a dentist's mirror. Returning home, I placed against the uvula the little mirror (which I heated with warm water and carefully dried), then flashing on its surface with a hand mirror a ray of sunlight, I saw at once the glottis wide open before me, so fully exposed that I could see a portion of the trachea. From what I then witnessed, it was easy to conclude that the theory attributing to the glottis alone the power of engendering sound was confirmed, from which it follows that the different positions taken by the larynx in front of the throat have no action whatever in the formation of sound."

The importance of this invention it is unnecessary to dwell upon. In a paper which would have done credit to expert anatomists and physiologists, read before the

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Royal Society in London on May 24, 1855, Garcia set forth the scientific thesis of his discovery.

Educational

ST. KATHERINE'S SCHOOL.

THE commencement exercises of St. Katherine's School, Bolivar, Tenn., this year showed marked advance in the entire work of the school. The Rev. R. W. Rhames of Jackson delivered the address. The Music department, under the direction of Professor G. A. Brower, made most successful progress, the standard of graduation being raised by a full year's work. The Mathematics department has completed the most efficient term of study in the history of the school. Mr. Charles Durrett, one of the Bolivar friends of St. Katherine's, awarded a handsome gold medal to the best student in geometry; and Dr. H. W. Tate, one of the parishioners of St. James' Church, Bolivar, has arranged to offer each year a Tiffany medal to the student in the senior class who obtains the highest general average in Latin; this will prove a great stimulus to thorough, enthusiastic work in the classes. The department of Physical Culture justifies itself in the improved physiques of the girls and their general good health throughout the year. Great effort has been made to substitute for the so-called "golf-walk" a graceful, easy carriage, befitting refined Southern womanhood. A quarterly paper has been established, to be edited by the members of the senior class, and the new *St. Katherine's Quarterly* evinced considerable capacity for humor and very decided originality on the part of the student body. A "Junior Auxiliary" has been organized, and plans outlined for a full year's work in 1906-7. A vote was taken to undertake the education of a mountain girl at St. Mary's-on-the-Mountain, Sewanee, and it is sincerely hoped that this plan will materialize.

ST. MARY'S SCHOOL.

ST. MARY'S SCHOOL, Memphis, Tenn., under the charge of the Sisters of St. Mary, opened its commencement with an impressive procession of the pupils, veiled in white, singing as they slowly marched from the auditorium of the school to the beautiful chapel, where a short service was held, conducted by the Bishop of the diocese, assisted by the Very Rev. James Craik Morris, Dean of the Cathedral and chaplain of the school; the procession then returned to the auditorium, where the Bishop made the address to the graduating class.

The exercises were interspersed with choruses by the well-trained pupils of the music class, under the direction of Miss Mary ..oon, and a piano duet, "Ride of the Valkyrie," by Miss Annie Swope of Courtland, Ala., and Miss Eloise Bramlit of Malvern, Ark.

The Bishop awarded the diplomas to the six graduates, Misses Gertrude Johnstone of Montgomery, Ala., Annie Swope of Courtland, Ala., Alleen Sargent, Rebekah Young, Ann Scales of Memphis, and Ruth Holden of Collierville, Tenn., three of whom will enter college. The school medal, a gold cross, honor pupil for three years, was won by Miss Young; the history prize, given by Mrs. Robert Cooper of Memphis, was won by Miss Eloise Bramlit; the prize for English, given by Mrs. C. H. Trimble of Memphis, was divided between Miss Bramlit and Miss Ada Raine, their work being equally good; the prize for Scripture study was won by Miss Gertrude Johnstone. A beautiful gold cross was awarded by the Sisters of St. Mary to Miss Annie Swope as a testimonial of her high standing in the Boarding department during her two years in the school.

The exercises concluded with the singing of the *Magnificat* by all standing, and the benediction of the Bishop, marking the distinctive note of the school, that of characteristic simplicity.

A large graduating class is expected to finish during the coming year, several of whom propose entering college.

DO NOT be disquieted about your faults. Love without ceasing, and much will be forgiven you, because you have loved much. Faults perceived in peace, in the spirit of love, are immediately consumed by love itself; but faults perceived in a pettish fit of self-love disturb peace, interrupt the presence of God, and the exercise of perfect love. Vexation at a fault is generally more of a fault than the fault itself.—*François de la Mothe Fénelon.*

THERE IS no act too trifling to be made by God the first link in a chain of blessing; whether some trifling incident is allowed on our part to drop unobserved, or is taken up and placed in its intended position, often depends on the entertainment we have given to some previously-suggested idea of duty.—*Sarah W. Stephen.*

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